

CITIZEN POTAWATOMI NATION

HowNiKan

People of the Fire

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"She was 'honest, reliable, and smart'" – Sen. Betsy Johnson

Tributes paid to 'straight-shooter' Jackie Taylor

by **PATRICK WEBB** - *The Daily Astorian*

Amid laughter and tears, tributes were paid on Saturday, July 26, 2008 at a memorial for Jacqueline "Jackie" Taylor, the Oregon North Coast's retired state lawmaker and member of the Citizen Potawatomi Nation legislature. Some 175 guests, including Oregon Gov. Ted Kulongoski, shared in the celebration of life for Taylor at the Columbia River Maritime Museum. Taylor, 73, died July 15 in Astoria after succumbing to cancer.

Taylor served in the state Legislature in the 1990s, representing the North Coast, and briefly stepped in as a Clatsop County commissioner when that agency was in turmoil in 1994. Even though she was ill with a second bout with cancer earlier this year, she was elected to the Citizen Potawatomi Nation Tribal Legislature representing a district that encompassed several Western states.

Andy Burns, a Citizen Potawatomi tribal member from the North Coast, read a tribute to Taylor from tribal Chairman John Rocky Barrett. Chairman Barrett wrote: "We should live our lives in the spirit that Jackie lived hers." Barrett high-



Jacqueline S. Taylor

lighted Taylor's great optimism and "complete dedication to the promise of the future" in the knowledge that people are only successful with hard work and an abiding faith.

Citizen Potawatomi Nation leaders reacted to Rep. Taylor's too-early passing. Vice Chairman Linda Capps said, "The memory of Jackie Taylor is precious to me.

I have known Jackie and many of her family members since the late 1980s. She leaves a legacy as a exemplary Potawatomi lady who loves her family, heritage, and friends. She was a giving person who thought of others her entire life...even in the end. In addition, she was a remarkable representative for her community, state, and the Citizen Potawatomi Nation. She will be greatly missed by those who know and love her."

Roy Slavin, District #1 representative added, "It is with much sadness that we had to say goodbye to Jackie Taylor. Jackie spent much of her adult life in government service, most recently as CPN legislator representing District #8. Her skills will be greatly missed by her fellow legislators and the Nation."

"My only opportunity to get to know and visit with Jackie was during our inaugural CPN Legislative session. I hoped for so many more opportunities. As an advocate for women, children, and the disenfranchised, she had much to share with us and teach us. She also had a wickedly good sense of humor, which I looked forward to enjoying. I know I'll be missing her during our future Legislative sessions. I wish her dear husband comfort during a most difficult time of grief and loss," was District #2 Rep. Eva Marie Carney's offering.

From District #5, Rep. Gene Lambert added: "My short time as a legislator gave me the privilege to know another family member. She was a great person many of you voted to our first legislative body. Jackie Taylor was a very spiritual and wise lady with more to give than most. She served not only her immediate family and friends, her community, the Citizen

See JACKIE TAYLOR on page 10



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Walking On

Jacqueline S. 'Jackie' Taylor



Jacqueline S. 'Jackie' Taylor, 73, of Astoria, died Tuesday, July 15, 2008 in Astoria, Oregon. She was born February 16, 1935 in Thomas, Oklahoma, the daughter of Richard and Bertha (Murray) Self. Her parents preceded her in death.

She was a graduate of Boise State University. On May 17, 1952, she married Nelson Taylor. He survives, residing in Astoria. The couple moved to Boise, Idaho, in 1955. In 1960, they moved to Nampa, Idaho, where they operated six drug stores throughout the southern Idaho and eastern Oregon area. In 1979, they relocated to Astoria. The couple owned and operated Johnson Drug in Warrenton, Oregon for many years.

Mrs. Taylor's political career included her service to the Northern Oregon Coastal communities as a state representative and temporarily as a Clatsop County commissioner. She retired from state government service in 2000. In the Oregon State Legislature, much of her focus was on education issues and funding. In her final session, she was vice chairwoman of the Water and Environment Committee.

She served on the transportation and human resources committees, and, between sessions, on the State Flood Plain Task Force, the Economic Development Work Group, and the Legislative Commission on Indian Services. She was also a member of the advisory council for area health education for Oregon Health & Sciences University and a former director of volunteer services for Region 1 of the Idaho Department of Health and Welfare.

Most recently, she was elected to the Citizen Potawatomi Nation Tribal Legislature representing District #8, encompassing Alaska, Washington, Oregon, Idaho, Montana, Wyoming, South Dakota, North Dakota, and Nebraska.

Her community work included serving as a director of the Clatsop County Association for Retarded Citizens. She served on the Astoria Civil Service Commission and the North Coast Women's Political Caucus and was involved with the Pioneer House emergency shelter. She was also an Astoria-Warrenton Chamber of Commerce officer and ambassador.

Family members said she was known as a political activist who was unafraid to take on a cause she believed to be fair and just. She also had an appreciation of the outdoors, nature's beauty, and life's simple pleasures.

In addition to her husband, she is survived by two daughters and a son-in-law, Cindy and Tim Shannon of Coeur d'Alene, Idaho and Robyn Taylor of Pahoa, Hawaii; three sisters and brothers-in-law, Lu and John Haskew of Loveland, Colorado, Evelyn and Bill Thompson of Midwest City, Oklahoma, and Patricia and Richard Hall of Tulsa, Oklahoma; two brothers and a sister-in-law, Richard Self of Gunnison, Colorado and Kenneth and Lea Self of Aurora, Colorado; three grandchildren, Brigid Michaud and her husband, Mike, of Vancouver, Washington, Jill Carter and her husband, Nick, of Canby, Oregon, and Patrick Shannon and his partner, Tim Baumgartner, of Missoula, Montana; and two great-grandchildren, Elle Shannon Michaud of Vancouver, Washington and Gracie May Carter of Canby.

She was preceded in death by a brother Arlis Self, and a sister, Lucille Hoffman.

A celebration of her life was held at 2 p.m. on Saturday, July 26, 2008 in the Kern Room of the Columbia River Maritime Museum, 1792 Marine Drive, Astoria. Memorial contributions may be made to Lower Columbia Hospice, 486 12th St., Astoria, OR 97103; CASA, P.O. Box 514, Astoria, OR 97103; or the Women's Resource Center, 1010 Duane St., Astoria, OR 97103.

Ocean View Cremation & Burial Service of Astoria was in charge of the arrangements.

Carolann Marie Eikenhorst

On March 27, 2008, the angels came to Earth to take our angel, Carolann Marie Eikenhorst, to Heaven. She passed from this life to the next in her home. Carolann was a resident of Lubbock, Texas.

Carolann was born on August 24, 1998. In her nine short years, she changed the lives of many people and touched the hearts of many more. Though Carolann struggled daily with her physical disabilities, she remained a happy, joyful child who loved everyone she met and always greeted each person with her big, beautiful



smile. For those who were fortunate enough to know her, she remained a joy, a blessing, and an inspiration to us all.

We miss her each and every day. However, we remain strong in our faith that she is now able to dance and sing, unencumbered by her uncooperative earthly body, and we know that all in heaven are pleased.

Carolann is survived by her mother, Tammy Marie Eikenhorst; her grandmother, Carol Eikenhorst; her great-grandfather, Dick Mitchell; her great-uncle, Echo Tescier; many more beloved family members; and many, many dear friends.

Carolann was met in heaven by great-grandmother Marie Mitchell.

Services for Carolann Eikenhorst were held at 1:30 p.m. on Tuesday, April 1, 2008 in Oakwood United Methodist Church followed by burial in Englewood Cemetery. The family received friends from 4 to 7 p.m. on Sunday, March 30, 2008 at Rix Funeral Directors. To send on-line condolences, please visit www.rixfd.com.

George William Cobb

George William Cobb was born in Oklahoma, raised in the oil field industry, and set loose upon the world. His position with Pool-Intairdri enabled him to discover the sights, cuisines, and cultures of many of the world's greatest destinations and several more off of the beaten path.

His endless thirst for knowledge would drive him to explore every location, from the cobblestone streets of Europe through the caves and deserts of the Middle East to the jungles of South America. His adventures left no stone unturned as his interests

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cheesecakes were second to none. Bill Cobb traveled the world yet kept a close circle of family and friends to which he was extremely loyal. His wit and sense of humor were celebrated as he often led with a joke and followed with another.

Although he could be skeptical, stubborn, and opinionated, his kindness and generosity knew no limits. So many people can attest that Bill was gentle, courteous, and considerate. And, although he was, at times, a man of few words, we knew that he quietly loved us all...that was his way.

Ultimately, Bill Cobb packed several lifetimes into one extraordinary life to live exactly the life he wanted.

Bill is survived by wife Jo Carol Cobb and her family; son Brian Cobb and his wife Vanessa; grandchildren Bryson and Miranda Cobb. Bill has a sister, Jennifer Hunter; brothers Randy Cobb and Bob Page; and a host of nieces and nephews. He was preceded in death by his parents, George and Virginia Cobb.

Services were held Monday, June 9, 2008 at 1:00 pm at the John M. Ireland

Funeral Home Chapel with interment following at Resthaven Memory Gardens.

Jason 'Jay' Booth



A memorial service for Jason Harvey 'Jay' Booth, age 34, was held at 2:00 p.m. on Friday, July 25, 2008 at Anderson-Burris Funeral Home Chapel in Enid, Oklahoma.

He was born to Harvey Glen and Debra J. (Vinson) Booth on February 6, 1974. in Shawnee, and died on Tuesday, July 22,

2008 in an automobile accident in Enid.

He grew up in Enid and attended Enid High School. He served in the United States Army, and then worked as a heavy equipment operator. He married Kristi McCormick in 1991.

Jay is survived by his mother, Debra Cantrell, and stepfather Mark; four children, James Allen Booth, Jessica Alexandria Booth and Jason Anthony Booth, all of Kingfisher, Oklahoma, and Brenna Smith of Gather, Oklahoma; three brothers, Coy Booth, Mark Cantrell, and Kyle Cantrell, all of Enid; grandparents Vernon and Betty Wall of Oklahoma City; and grandmother Julia Booth of Meeker, Oklahoma.

He was preceded in death by his father Harvey Booth.

Memorial donations may be made through the funeral home. Condolences may be made online at ab@AndersonBurris.com. Cremation arrangements were by Anderson-Burris Funeral Home and Crematory.

Frank Edward Rhodd

Frank Edward Rhodd, age 80, died on August 8, 2008, at Carl Albert Hospital in Ada, Oklahoma. Frank was born on December 25, 1927, at Konawa, Oklahoma, the son of John Baptist Rhodd and Adeline (Thorpe). He was a tool and die machinist who enjoyed trap shooting, deer hunting, and noodling with his family and friends. He liked farm work, and he loved to be called 'Grandpa.' He married Marlene Eagle on June 25, 1955, at Sacred Heart Catholic Church.

He is survived by three daughters, Viola A. Jones, Dawn Marie Honsinger, and Rhonda Rhodd, all of Konawa, Oklahoma; four sisters, Charlotte Alderson of Maud, Oklahoma, Cleda Curley of Maud, Oklahoma, Eva Jordan of St. Louis, Oklahoma, and Johnnie Mae TallBear of St. Louis, Oklahoma; seven grandchildren; and four great-grandchildren.

He was preceded in death by his wife, Marlene Rhodd; his parents, John and Adeline Rhodd; two sons, J.B. Rhodd and F.E. Rhodd; and three sisters, Viola Allen, Edith Nave, and Hazel Williamson.

A Rosary Prayer Service was held on Monday, August 11, 2008 at 7:00 p.m. at the Swearingen Funeral Home Chapel in Konawa, Oklahoma. A Funeral Mass was held at 10:00 a.m. on Tuesday, August 12 at the Sacred Heart Catholic Church in Konawa, Oklahoma. Father Adrian Vorderlandwehr, O.S.B. officiated. Burial followed at the Sacred Heart Cemetery. Pallbearers were Mike TallBear, Josh Whitley, Stacey Coffey, James Stark, Ronnie Brown, and Steve Rhodd.

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Clinic Notes

by **Randy Hall, M.P.H.**

Greetings to each of you from the members of the Medical Staff and all the employees at the Citizen Potawatomi Nation Health Services.

This will be my last *HowNiKan* article as CPN Health Services Director. My wife and I will be returning to our roots in northern Louisiana in the next few weeks, and as that time draws nearer I find myself thinking back on my time with the Citizen Potawatomi and CPN Health Services with a great deal of nostalgia and pride.

When I think back to my first day on the job in January of 2002, the first thing that occurs to me is that I couldn't have come at a better time. Thanks to Joyce Abel, Loretta Miller, and the other members of the original cadre of Health Services employees, the Health Services was already providing top-quality medical and dental care and behavioral health services.

The clinic itself had just undergone an extensive expansion and remodeling, and I remember being impressed by the care with which it was decorated and cared for. It was obvious to me that the people who worked in the clinic took pride in their facility and in their work. That has not changed one bit in my six-plus years with the Health Services.

A second thing that remained constant throughout my tenure as Director is the superb backing and unwavering support provided to the health program by the Nation's leadership. Chairman John Barrett and Vice Chairman Linda Capps have provided the vision and direction for the health program since day one, and they have been directly involved in every facet of the program's operation. Without their interest and involvement, and that of the members of the Business Committee and the newly-elected legislators, the Health Services would never have risen to its present standing as the best tribally-operated health program in Oklahoma.

In just about every other aspect of the Health Services operation, change has been fast and continuous since 2002. Since then, we have grown from a modest 42 employees to more than 100. We've doubled the number of dentists on staff from one to two, grown the medical staff to six "full-time equivalent" and three-part time



Randy Hall

providers, and added two counselors in Ray Tainpeah's Behavioral Health Department.

In 2004, we opened the 32,000 square foot FireLake Wellness Center just south of the clinic where we can focus on preventative services and diabetic care provided by tribal member Kim Williams (R.N.) and her fine Diabetic Initiative staff supported by members of the FireLake fitness team led by Leslie Cooper.

With the addition of two seasoned part-time physicians, Dr. Kent Potts and Dr. R. Kamath, we've incorporated limited specialty services in cardiology and orthopedics to our scope of services. We are presently adding ultrasound to our list of screening and diagnostic capabilities.

Under the leadership of Terry Withrow, our business office has matured into a superb team of administrative support employees who bring in ever-increasing amounts of third-party revenue that we use to supplement the limited federal funds provided by the Indian Health Services each year.

Two of the Nation's most popular and widely-beneficial health-related programs, the Health Aids Foundation and the CPN Mail Order Pharmacy (C-MOP), are funded with third-party revenues. These two programs extend health-related benefits to qualified Citizen Potawatomis regardless of where they reside and are the first of many healthcare initiatives that will become available to all tribal members in

the years to come.

I've talked a lot about growth of the Health Services, but I know that bigger isn't always better. In our case however, steady growth in the size of our staff and our scope of services has allowed us to extend primary medical care to every Citizen Potawatomi residing in our catchment area and a few who live further afield. Today, and for the last couple of years, central Oklahoma tribal members who call Leslie Hicklin to arrange for a new patient appointment in the medical clinic are routinely seen within two or three weeks, sooner if the patient has pressing healthcare needs. Unfortunately, access to dental care is not as readily available, but we'll continue to work on methods of expanding availability of this much sought after service. So, if you are one of the many folks trying to get a dental appointment don't give up!

In June of 2004, the Health Services received much-coveted recognition by the Accreditation Association for Ambulatory Health Care, Inc. (AAAHC) signifying CPNHS compliance with the highest standards for ambulatory health care in our country. Accreditation by the AAAHC validated the Health Services devotion to quality healthcare delivered in a compassionate, culturally-sensitive, and efficient manner by top providers. AAAHC surveyors were back on the Health Services campus in June of 2007 and extended recognition of the Health Services program for

three additional years - the maximum period of accreditation permitted by the AAAHC charter.

I am gratified by the fact that four key members of the Health Services staff are Citizen Potawatomi - Cory Spurlock, M.D., is the Medical Director; Tennille Cheek-Covey, D.D.S. is our Dental Department Coordinator; Kim Williams, R.N. manages our Special Diabetes Program for Indians; and my friend John 'Joe' LaReau, RPh., oversees our clinic pharmacy and the C-MOP program. Joe, who was the Nation's only pharmacist in the Health Service's formative years, now employs five full-time and four part-time pharmacists and four technicians who fill an average of almost 700 prescriptions every business day.

There are no shortages of challenges facing your Health Services today. Chief among them is the extension of health care and health-related services to Citizen Potawatomi who reside outside the Health Services traditional service area. This is a priority for Chairman Barrett, Vice Chairman Capps, and all of the members of the newly-formed legislature. It is, also, a priority for the Health Services staff, so I have absolutely no reservations about assuring you that progress is being made and will continue to be made on this important benefit of tribal membership. I've seen what the Nation can accomplish in terms of expanding and improving infrastructure, and I am confident tribal leaders will be equally successful in extending health services going forward.

One of the best aspects of my job as Director has been the opportunity I've had to work with and become friends with Loretta Miller, R.N. Loretta has worked for the Nation for more than 16 years and is largely responsible for the emphasis on excellence which permeates the Health Services' organizational culture today. No one has been more devoted to our patients and clients than Loretta, and her caring nature, can-do attitude, and insistence on perfection have become the cornerstone of our practice. Loretta is retiring in early September and I will miss her. She has lifted our spirits with her raucous laughter for many years and the place won't be the same without her.

Potawatomi Cornerstone: Mbojek Mendo Kaswen (The Ritual of the Dead)

by Charles N. Clark Kiktode

As Director of Tribal Rolls, part of my job is to administer the Burial Insurance for beneficiaries of tribal members who have walked on. It is one of many reasons that I wanted to know how our ancestors were prepared for the afterlife and how the Spirit World, Wakwig, was perceived.

I discovered that there were many similarities among tribes as to how the body was prepared. However, more important, the beliefs behind these rituals for both placement of the body and the preparation that would allow its spirit to gain entry into the Spirit World.

Different Anishinabe societies performed different rituals. They included the Big Drum, Midewen, and Bundle societies. However, their beliefs were similar in that the ceremony lasted four days - the time it took the spirit to reach the spirit world.

In my previous article on Potawatomi astronomy, I reported that life travels westward. Because the stars move east to west, the Anishinabe believed that new life began in the eastern sky, Wech mokek, traveling westward to the western sky, Wech bgesh mok.

When an Anishinabe walked on, his spirit traveled to the western sky and took a path to the Spirit World along the carpet of stars we know as the Milky Way, Jibe meyew, or the Spirit Path. It is for this reason that the body faces west in the grave.

Like in many other cultures around the world, personal possessions were assembled and put beside the body of an Anishinabe to be used for his spiritual journey. These items included his weapons, flint and tinder, pipe and tobacco (traditionally, four tobacco ties were placed between the fingers; again, signifying the importance of the number four), eating utensils, water, and sometimes a pet, or in the case of a warrior or chief, his horse.

Legend has it that an Anishinabe woman fell with a fever and her spirit left her body and traveled to the Spirit World. There, she was detained by an old man, the Gatekeeper, who guarded the entrance of the Spirit World. He pointed to other spirits, showing the woman how those who traveled were to be dressed to gain entrance.

Aside from the possessions they carried to show who they were in the corporeal world, attire was to be their best. A woman's robe was to be brown. She was to carry at her side a brown blanket with red bars. Her hair was to be neatly braided. Men were to



This photo shows a typical burial house or jibewigwan.

follow the same color scheme.

Children were different. A loincloth was the traditional burial attire. Most important, however, was their moccasins. Because it was in the nature of a child to run and play, holes in the moccasins were the sign of a healthy and active child. A child who wore moccasins without holes was considered helpless and would be so judged in the Spirit World. A child who entered the Spirit World with worn moccasins would be allowed to roam free and play to his heart's content. A child who entered otherwise would be considered helpless and would remain that way, never to play.

After the woman saw these things, the Gatekeeper sent her spirit back to her body so she could tell others how to dress and what to take with them on their spiritual journey.

The body was dressed in the person's best and laid into position in either of two ways: lying flat or in a sitting position. Either way, a shallow hole was dug to support a structure (a coffin) that surrounded the body. This burial house is a jibewigwan. A door was constructed so that a family member could place food, water, or other items in the burial house to honor the dead. It was also customary to trim off a lock of hair and keep it for one year to maintain a spiritual connection with the departed. On the one-year anniversary and at time closest to the hour of departure, that lock of hair would be returned to the burial house.

A Ghost Supper was carried out in remembrance, sometimes at the burial

house. The date and frequency of this ceremony was determined by friends and family. This was emblematic of the deep spiritual connection between the corporeal world and spiritual world. It is understandable why it was so difficult for our ancestors to be relocated and separated from their departed loved ones. Leaving the land meant leaving their ancestors.

Recently, I spoke with an archaeologist from the Smithsonian Institution concerning the possible remains of Aubenaube, a great Potawatomi Chief from the early 1800s. Aubenaube's body was originally entombed in a sitting position, but nearby settlers, objecting to the odor, removed the body and re-buried it. The body was discovered many years later. More disturbing more was how our ancestors' bodies were uncovered and desecrated by soldiers looking for souvenirs and removing heads to sell the skulls for scientific investigation.

Thankfully, such atrocities are in the past, but the lessons should always be remembered.

One of the most recent burial rituals near here was performed by the Prairie Band Potawatomis in 1907, for Kack-kack a former Chief of the Prairie Band. At the time of his death, Kack-kack's body was placed in the corner of a room in his house and allowed to stiffen into a sitting position. A square box was constructed with the top side left open. It was built to specifications that allowed the head to be exposed at the top of the coffin. A rug was placed on the bottom.

Kack-kack was dressed in his best attire and laced with beadwork. His head bore a fur turban adorned with quills, red ribbons, and feathers. A two-by-four was placed across the top of the coffin to support Kack-kack's chin so his head remained looking straight ahead. Inside the coffin, his weapons and traditional items were placed at his side.

During this time, a large feast was prepared in his honor; it lasted two days. After the feast was over, Kack-kack was loaded up on a wagon by four men, and taken to the burial site. A shallow hole was dug deep enough to support the coffin. A roof, or cover, was placed on top of the coffin and nailed down. Kack-kack had requested the holes that were drilled to provide air.

A graveside ceremony was performed, honoring Kack-kack's life. Many of his friends and family spoke of him as a warrior and the battles he fought. After the eulogies, his possessions were passed out. Some of

them were given to his family, but the choicest gifts, his horse and scalps, were given to the master of the ceremony.

The Spirit World, Wakwig, is a place of peace. Only those who lived peaceful and honorable lives can enter. Others, who fell short, will be led down the river that divides the Land of the Living from the Land of the Souls.

The Midewen tells us that, to stay on the right path, one must honor Kche Mnedo, the Great Spirit, and our elders. We must also take care of our elders when they can no longer do it for themselves, to listen to them and to be patient with them. We must also honor the animals and the food that is grown. We depend on them for our life. We are to be courageous and temper our thoughts, keep our promises and pledges - make those words be our deeds. This is the truth you place upon yourself. Fail, and there is no trust to give to others.

The Four Planes of Existence: A person's soul and spirit live on four different planes of existence. The first plane is the corporeal life, the existence we have here. The second level occurs when we are at rest or asleep; the soul stays with the body while the spirit leaves to roam. The third plane of existence is when the body is damaged in some way and the spirit exists in another dimension. The fourth level is when the body ceases to exist and the spirit travels to the Land of the Souls.

The Journey of the Soul: The four day journey to the Spirit World was not an easy task. Tests were encountered at every bend, over every hill along the way. And, the tests were not so easily recognizable and happened when the spirit was at its weakest.

It was taught that the Spirit must take the road alone, without stopping for help, as place for assistance might be a decoy for certain death. The spirit would be thirsty and hungry, but should not stop to drink the water, it could be poison. It should not stop at a village, for that, again, could be a trap. The only way to complete the journey was to endure the hardship alone. Whatever the spirit encountered should be ignored, the spirit should move on. Any temptation would mean death and the end to the Spiritual journey.



•CPN member works with pain sufferers

Medtronic offers high tech way to rid chronic pain



Kyle Wolfe, a market development consultant for Medtronic, reprograms a Neuromodulator for his patient, Amie Rodgers of Yukon. (Mustang Times staff photo by Jon Watje)

by Jeannene Martin and Jon Watje -
Contributing Writer/Staff Writer - Mustang, Oklahoma Times

We all know someone who lives with chronic pain, but did you know there is a company actively working to help people overcome chronic pain without giving them more medication? And, the best part? You can try it before you buy it

Medtronic is a medical technology company that is working to provide relief for people with chronic pain. Kyle Wolfe, a Moore, Oklahoma resident and Citizen Potawatomi Nation member, is a consultant for Medtronic. He works with physicians and patients to find solutions for people suffering from chronic pain.

Wolfe earned his degree from the University of Oklahoma where he was also a member of the 1995 OU baseball team who won the regular season Big 8 championship and advanced to the College World Series. He is a member of the Curley family, which features at least one other baseball player of note. Ike Kahdot played briefly in the major leagues for the Cleveland Indians in 1922.

Wolfe served as the Drug Court Coordinator at the CPN from April 2002 until October of 2002. He said, "I worked with Vicki Lofton who essentially gave me my professional start and to whom I owe a lot of thanks. I went to work for Forest Pharmaceuticals as a drug representative

in October 2002 and remained there until May of 2006."

Currently, he works for Medtronic in the Oklahoma City district with the Neuromodulation division, having been with Medtronic since May of 2006. He has a wife, Tracie, and three children (Lanie, Dayton, and Denver) and resides in Moore, Oklahoma.

Wolfe explained, "Medtronic is the company that pioneered the pacemaker, and the division that I work for uses pace-making technology to provide neurostimulation therapy." This method uses a neurostimulator that is implanted under the skin to send electrical impulses through small medical wires, called leads, to the spine. The electrical impulses mask or block the pain signal from being sent to the brain. The patient has a remote that can turn the neurostimulator off or on and up or down, depending on the parameters set by a physician.

Wolfe works with the doctor and patient to ensure that the patient receives the best possible outcome. Patients can try the neurostimulator before having it implanted under their skin. He says that "the best part about this therapy is that patients get to try it out and see if it works before moving forward with the permanent device. In medicine there is nothing like this; you cannot try a back surgery to see if works."

If the neurostimulator provides pain

relief, the patient can have it surgically implanted under their skin. That phase of the procedure is called the trial. The trial procedure is very similar to an epidural steroid injection. "After the procedure is complete," Wolfe says, "the patient wears an external generator for three to four days, depending on the physician's determine. That allows the patient to learn whether this therapy is helping relieve his pain."

Medtronic asks patients "to really put the trial to the test" to learn and see if it will work for them. "We have patients who are in so much pain when they go to sleep at night that they leave their device on to get a good night's rest," Wolfe told the *HowNiKan*. "We do not want patients sitting on the couch during the trial. We want to improve the patient's quality of life, like doing things they simply could not do before because of the pain."

Wolfe's enthusiasm for his job is apparent in his conversation. He attends patients' doctors' appointments and implantations. He has a passion for educating people about their options and the cutting-edge technology that is available to them.

Because each person's pain is different, the neurostimulator can be set differently. Pain in the back, neck, and limbs can be masked in many circumstances. Some people use the device while they sleep, others may use it during the day. Flexibility is key with this type of therapy. The physician and Medtronic want the patient to be absolutely certain that this helped them before moving forward with the permanent implantation of the device. If the neurostimulator provides pain relief the patient can have it surgically implanted under the skin. The surgery is minimally invasive. Most often, the patient can return home that day.

Amie Rodgers, of Yukon, Oklahoma had her Neuromodulator implanted five years ago. "I used to have pain in the whole right side of my body, and I tried all kinds of methods to try to ease the pain, but none of them worked," Rodgers said. "Before trying neurostimulation, there were times that I could not get out of bed due to the pain. Now the pain is gone and it has made me into a different person."

Neurostimulation therapy is usually the last line of defense used against pain. A

patient who has tried several other therapies without getting the desired results might be a good candidate for neurostimulation therapy, according to Wolfe. "Failed back surgery syndrome is the number one indication that this might be for you," he said. "To help determine if they could benefit from a Medtronic trial, patients who have had back surgery and are still in pain should discuss the situation with their physician," Wolfe said. "Those who have been told they are not candidates for surgical repair could be potential candidates for a Medtronic trial."

There are many other indications for neurostimulation therapy. To fully understand them, pain sufferers should contact a physician who specializes in interventional techniques. "Most of these procedures are performed by physicians who specialize in Interventional Pain Management and Neurosurgery," Wolfe said.

Medtronic has a very informative Web site containing an educational video at www.tamethepain.com. Anyone wanting additional information, can call Kyle Wolfe at 405-503-1208. Medtronic is a Minneapolis-based company with several regional offices throughout the nation. The one nearest Oklahoma is in Kansas City, Missouri.

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A Man in His Own Space

by Kevin L. Palermo

Jerry W. Lewis, 68, a former Governor State University instructor and a Citizen Potawatomi Nation member, learned valuable lessons about his relationship with the world by researching American history. Lewis learned one lesson happened during a trip to the John Adams and John Quincy Adams Presidential Library in Braintree, Massachusetts, in the 1980s.

The library, which later was designated a National Historical Park, inspired Lewis' imagination. "(It had) huge overstuffed chairs in rooms with great lighting and ladders that went up to the top shelves that were sixteen feet high," he said. "And they were stocked with beautiful books, all in mint condition and some from the 18th century. I was enthralled."

The library was built at the insistence of Abigail, John Adams' wife, who refused to tolerate her husband's boisterous gatherings in their home. Once it was constructed, Adams gained more than a library. He secured 'his own space.'

Lewis lobbied his own wife, Anita, for a similar setting. Anita also foresaw benefits, after seeing her husband's books occupy an increasing amount of space in their home in unincorporated Crete, some 30 miles south of Chicago.

She contracted a laborer who walled up the door of a single-car garage on their property. Inside, Lewis worked diligently, nailing in shelves that he picked up from a friend's video store, and stocking them with 3000 to 5000 volumes. Most of the books chronicled Native American history. In the end, Lewis had constructed more than a library. Like Adams, Lewis secured 'his own space.'

Naturally, Lewis' library lacks the lavishness of the Adams Presidential Library. People looking for a place where they can sit must wait until Lewis has finished clearing books of all sizes, folders that are stuffed with papers, and other loose documents from a worn-weary couch, onto the concrete floor. The shelves on two adjoining walls contain both newer and older books; most are paperback, but some are hardcover. The majority are in excellent condition, but a few looked so old that the pages cling together with loose binding.

The room is chilled by a late-winter dampness and the ceiling light struggles to



Jerry Lewis stands at the door of "His Own Space," his library stocked with more than 3,000 volumes on a variety of subjects.

compensate for the looming darkness. The library is located in a wide-open, wooded area; what the place lacks in heating and lighting, it makes up for by providing quiet seclusion.

Lewis began craving his own space as a teenager growing up with 10 brothers and sisters. He received permission to build his first library in the family's barn. A tornado ripped the barn's roof off, while Lewis was serving a tour of duty with the Marine Corps, and obliterated most of the books. "Some of those books would be quite interesting to read today," Lewis said. "But I pretty much replaced and expanded those

that were lost."

Still, Lewis acted undaunted at the idea of a similar catastrophe striking again, causing him to lose his current library. All the information stored in it is accessible on the Worldwide Web. "There are some marvelous inventions Indian people have become fairly adept at. One of them is the internet," Lewis said.

Lewis used his books on Native Americans for reference while teaching American Indian Studies and Political Science at GSU. The books also proved useful whenever he gave lectures at universities and community colleges in the

Chicago area or when writing pieces for historical publications.

Currently, he is using his resources on Native Americans as a basis for a book that he is composing with a former student concerning the treatment of Indian women during the Civil War. "Atrocities bother me," Lewis said. "Now, does it take more than one example to get people outraged? Or, is one enough? I would suggest one is enough and I will probably write the book in that manner."

Books on education comprise the library's second largest section. This includes different indigenous language texts, some even brought from Mexico. Lewis' grammar school classes have many Indian students who originally came from Mexico or whose families came from there. He pointed out more than 87 different Indian languages can be traced to that country, and he prefers that his students, in some way, become familiar with their own.

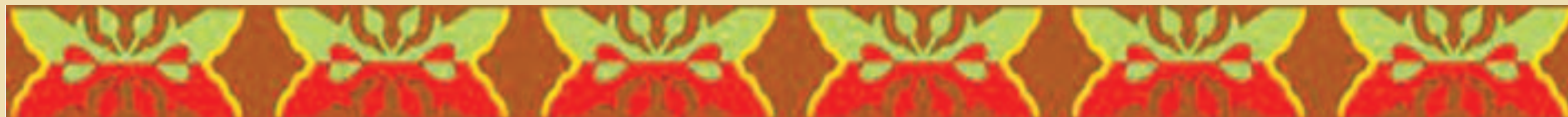
The books in the smallest section of the library have titles about war, with an emphasis on World War I, War World II, and Korea. And, in their own separate space, stand the Marine Corps books. "I like reading about my Marine Corps," the stocky, crew-cut Potawatomi said, looking at the recruiting poster on the wall.

Besides the many books, Lewis also collects authentic miniature cowboy and Indian figures. Growing up as an Indian child, Lewis claimed that the toys back then were not adequate educational tools for satisfying his curiosity. Those that were available pale in comparison to the ones that stand lifelike on the long table near a windowsill. The figures displayed, some of which depict actual people in history, are painted in the finest detail with ultra-bright colors.

"As I got older and the Chinese market got better, the quality of the figures and the historical research that went into them became such a high quality that I now have the toys I needed as a child."

Not just anyone is allowed into Lewis' library, to observe the historical memorabilia he has collected over a span of 20 years. "Only people who show a deep and abiding respect for attitudes and philosophies towards the things that are important to me are the ones who usually manage to gain entry," he explained.

For Lewis, the real value in his space is expressed in the freedom it allows for those unique moments of reflection - moments when he can be himself.



Journey to Citizenship

Tribal and historical research is an initiative within the Cultural Heritage Center. One area of research that has sparked considerable interest and many new questions is the granting of United States citizenship to tribal members and subsequent development of the tribe. The Citizen Potawatomi Nation was the first collective group of American Indians to become citizens of the United States. However, there is some confusion as to when and how the then-Mission Band of Potawatomi became recognized citizens and a formal tribal body.

Citizenship was first discussed within the Treaty of 1861. The treaty was an attempt to continue the assimilation process for the Potawatomi. However, it was introduced to the tribe as a means to alleviate external pressures that the tribe felt from the Civil War, government land and railroad expansion, and the continual settlement of non-tribal people upon and around the Kansas reservation.

Similar treaties were made with the neighboring Shawnee, Miami, Kaskaskia, and Peoria. Among the Potawatomi, the Mission, or Catholic group, were the tribal members that government officials pursued with great haste. They were thought to be the most civilized and intelligent of the tribe, those most prepared for citizenship.

The citizenship provision in Article III of the Treaty of 1861 states, "At any time when the President shall have become satisfied that any adults, who may be allottees under the provisions of the foregoing article, are intelligent and prudent

at the request of such persons, cause the lands severally held to be conveyed to them by patent in fee-simple, with the power of alienation; and on such patents being issued, such competent persons shall cease to be members of said tribe, and shall become citizens of the United States.

With the signing and ratification of the Treaty of 1861, the U.S. government had the ability to tax and levy and charge interest on allotted lands held in trust to tribal members, due to their U.S. citizenship.

Between 1861 and 1867, it became very apparent to tribal leaders that the allotment process was not working for many tribal members. Many were losing their lands for non-payment of taxes, some were selling out for far less than actual value, while others were ill-prepared to farm their lands properly. These conditions, combined with the same external pressures as existed in 1861, resulted in the Treaty of 1867.

The Treaty of 1867 was designed to assist in the selling of allotted lands in Kansas to the U.S. government, which in turn would sell the lands to the railroad and non-Indians and use the proceeds to purchase a new Potawatomi reservation in Indian Territory.

Again, citizenship provisions can be seen in this treaty, in Articles 4, 6, and 8. Article 6 states, "Any member of the tribe shall become a citizen under the provisions of said treaty of eighteen hundred and sixty-two [Treaty of 1861 ratification date], the families of said parties shall also be considered as citizens." Additionally, Article 8 of the same treaty states, "Where allottees under the treaty of eighteen hundred and sixty-one shall have died, or shall

enough to control their affairs and interests, he may,

Citizen Potawatomi Nation Cultural Heritage Center and FireLake Gifts

Preserving Potawatomi Heritage

hereafter decease, such allottees shall be regarded as citizens of the United States".

Our research seems to conclude that the subject of citizenship and subsequent development of the tribe occurred between the periods of 1861 and 1867. Those who signed the Treaty of 1861 were initially deemed, or set-up to become, citizens of the United States. They would be later known as the founders of the Citizen Potawatomi. This was forever cemented with the signing and ratification of the Treaty of 1867, formally and conclusively binding the people together as one tribe.

Collections Corner Stacy S. Coon

The Cultural Heritage Center would like to invite you to see the Mary Bourbonnais wedding dress which was recently acquired from the Santa Fe Depot Museum this past June. The dress is more than 130 years old and was worn by CPN tribal member Mary Bourbonnais.

For those of you who do not know about Mary Bourbonnais: She and her husband Antoine Bourbonnais are credited with being some of the very first residents of Pottawatomie County, Oklahoma, in 1872. Mary Bourbonnais also served as a school superintendent, midwife, and doctor to local residents.

She is also said to have opened up her cabin to the local residents as well as for feeding some well-known Oklahoma outlaws of her time.

The Bourbonnais cabin still exists. The Citizen Potawatomi Nation recently restored the cabin and relocated it just outside the CPN Cultural Heritage Center. The Bourbonnais Cabin is open to anyone who would like to explore what a home of

that era looked like.

The Citizen Potawatomi Nation thanks the Pottawatomie County Historical Society Board of Directors, Santa Fe Depot Museum Director Ken Fulbright, and the great-grandchildren of Mary Bourbonnais - Mary Lou Post, Ozetta Stringer, and Carlisle Jenks for making this donation possible.

The dress and other items donated by the Santa Fe Depot Museum will be permanently placed in the Cultural Heritage Center for future research on the Bourbonnais family's role in the establishment of Pottawatomie County and their influence in the Citizen Potawatomi Nation.

Trail of Death Caravan by Shirley Willard

Fulton County, Indiana Historical Society

Can you believe five years have gone by since our Trail of Death caravan in 2003? Yes, the Trail of Death Commemorative Caravan will travel again September 22-28, 2008. This will be the fifth caravan since 1988, which marked the 150th anniversary of the 1838 Trail of Death, the forced removal of the Potawatomi from north-central Indiana to eastern Kansas. This year 2008 will be the 170th anniversary.

Citizen Potawatomi Nation member and president of the Potawatomi Trail of Death Association, George Godfrey (Bergeron-Bazhaw family), is the overall coordinator of this year's event. He is being assisted by Shirley Willard, Fulton County Historian, Rochester, Indiana. They will be joined by others to guide the caravan along the route, starting at

See **TRAIL CARAVAN** on page 9

Artists Wanted

Each day, in the gift shop, I anticipate visiting with our patrons, watching their smiles gleam with appreciation, as they exit the museum floor. Once inside the store, they head straight to our display cases searching, wanting to depart the museum with a Potawatomi handcrafted gift, a piece of our story that they will proudly share with others or pass on as a heartfelt gift. Sadly, sometimes our Potawatomi cases are empty. At this time, we have just a handful of Potawatomi artwork on display. I know there are more of you are out there, I have seen incredible work. We need your help!

Times are harder than ever now, 40- to-60-hour workweeks, raising extended families, the worries surrounding our economy, who has time to create? I, too, have been guilty of suppressing my urge to create. As an artist, this is very disheartening. I believe art has been lost, as we plummet into this technically-advanced society, in which we depend on machines to interpret our emotions.

We need to be brought back home, to the presence of our living. My passion for a change is ignited, and I want to challenge all of you as well. I am asking for all of you who are artists to keep creating. If you are not, start now. Art is a form of expression; it can be found through music, language, writing, painting, carving, dance, sewing. Art is anything you create.

Over the next year, my goal is to build a network of artists within our Nation, to encourage artistic stimulation and to help preserve our traditions. After receiving the last edition of the *HowNiKan*, you have read the Legislation is working on having more cultural education available to you.

If you bead, start a beading class in your area. Contact our elders, they are the keepers of our traditions. If you are a contemporary artist, challenge yourself to incorporate native culture into your piece. We need to educate ourselves and our children; restoration and preservation for our Nation are vital!

To encourage artistic stimulation, we are developing a project to showcase our CPN artists here in the gift shop. Each month, I would like to showcase one Potawatomi artist, here in the store, along with inclusion in a *HowNiKan* article. The article will contain a picture and biography of the selected artist, along with a photo of some of her work that is available for purchase.

Anyone wanting to purchase that piece of art or other work by that month's artist will be able to contact the gift shop for further information. This is a great way to help build a network of Potawatomi artists, see the talents among our own people, and inspire others to create.

If you are interested, have any questions, or want to share your thoughts, please contact Brandee Smith at 405-275-3119, or via e-mail at BNSmith@Potawatomi.org. I look forward to seeing your work!

Brandee Smith, Manager
FireLake Gifts



CPN artist Beverly Fentress is shown hard at work on a mural for the Cultural Heritage Center. Fentress' is the kind of artistic talent that Brandee Smith hopes to encourage and help develop through the FireLake Gifts/HowNiKan "Artist of the Month" program.

Trail Caravan, con't from page 8

Twin Lakes west of Plymouth, Indiana, and ending at the Sugar Creek Mission near Osawatomie, Kansas.

Anyone who is interested in traveling on the caravan can call or e-mail either George Godfrey at 217-636-8120 or pggg-92@sbcglobal.net or Shirley Willard at 574-223-2352 or wwillard@rtcol.com.

Immediately prior to the caravan, all are invited to attend the Trail of Courage Living History Festival on September 20 and 21 at the Fulton County Historical Society Museum grounds on US 31 and Tippecanoe River four miles north of Rochester, Indiana. The Trail of Courage is an event that you will want to attend.

We are happy to announce that the honored Potawatomi family this year will be Tracy Locke and her 10-year-old daughter Erin, descendants of Abram Burnett, who was on the 1838 Trail of Death. The Lockes live at Lafayette, Indiana, and are CPN members.

Erin Locke baked cookies to sell at her school and earned more than \$200 to sponsor four Potawatomi Trail of Death historic highway signs.

On Monday, September 22 at 8 a.m., we will meet at Fulton County Museum to get organized and drive as a caravan to the Chief Menominee statue southwest of Plymouth. There we will have a ceremony as in previous years, with George Schrick-

er, Plymouth, Indiana., singing the song he wrote about "Menominee, the Man Who Would Not Sign."

We will start traveling about 10 a.m. on the actual route of the 1838 Trail of Death. You can view the Trail of Death route at www.potawatomi-tda.org. GPS locations are also given in the Web site.

You are welcome to travel with the caravan for half a day, join us at any point, or go all the way. Feel free to join the caravan at any time because you might not have time to drive the entire distance. To locate the caravan on a given day, simply call 217-502-9340, which is George Godfrey's cell phone.

It took us the first 15 years to get historical markers erected at each campsite every 15 to 20 miles. There are now more than 70 markers.

The Citizen Potawatomi Nation donated \$1,439.65 to erect Potawatomi Trail of Death historic highway signs in Lafayette County, Missouri, and in Miami and Linn counties, Kansas. This was approved at the request of District #1 Rep. Roy Slavin. Roy is descended from Theresa Slavin, who, as a little girl, was on the forced removal from Indiana to Kansas. Roy's cousins Sister Virginia Pearl, Bob Pearl, Jim Pearl, and Joe Slavin, have been active in the Potawatomi Trail of Death commemorative caravans and committees since 1988.

OPEN HOUSE INVITATION

I am proud to announce the Grand Opening of my office at 6730 Tower Drive, Platte Woods, Missouri 64151 from 12:00 Noon to 5:00 p.m. on September 6, 2008.- Roy Slavin, District #1 Legislator

Schedule of Events

12:00 to 1:30 p.m. - Introductions/greeting of tribal members. I will have information about programs available to tribal members. Open discussion.

1:30 to 3:00 p.m. - Demonstration of the teleconference equipment for legislative meetings. We will have contact with the office in Shawnee to show how the teleconferences work for the regular legislative meetings. During this time, we will have a drawing for a Pendleton blanket. All District #1 members are invited to enter. There are three ways to enter: telephone, e-mail, or direct mail. Each requires entrant's name, address, and telephone number. You must be a tribal member to win. If you are not attending the open house, entries must be received by September 1, 2008. Those attending can complete an entry form at the event.

If you cannot attend and wish to view the teleconference, you can do so at www.Potawatomi.org. From the home page, go to "Government" then "Legislature." Instructions for viewing the meeting will be on that page. This is true for viewing the CPN Legislature's meeting on September 3 and 4, also.

3:00 to 5:00 p.m. - Fellowship with those attending. Coffee, punch, and cake will be served.

Send Pendleton blanket entries to RSlavin@Potawatomi.org or RJSlavin@sbcglobal.net; or Roy Slavin, District #1, CPN, 6730 Tower Dr., Platte Woods, MO 64151; or 866-741-5767 Toll Free , 816-741-8480, or 816-507-2861.

Potawatomi nations, tribes meet at Walpole

by Erica Bajer, *The Daily News of Chatham-Kent, Ontario, Canada*



CPN Chairman John 'Rocky' Barrett and Vice Chairman Linda Capps pause to pose with Joseph B. Gilbert, chief of the host Walpole Island (Canada) Potawatomi. (Photo by CPN Rep. Robert Whistler)

A feeling of family was in the air on Walpole Island during the weekend's (August 7-10, 2008) Potawatomi Gathering. Potawatomi tribes and nations from across North America gathered in the community to celebrate their history and reconnect with one another. "This is a reunion of family," said organizer Karen Deleary. "You could call it a homecoming. We're very proud to host all the brothers and sisters from across North America."

Potawatomi people from around Ontario and south of the border - including Oklahoma, Kansas, Minnesota, Michigan, Nevada, and Wisconsin - made the trip to Walpole Island for the annual event, which is held in a different area each year, hosted on a rotating basis by a different one of the nine Potawatomi nations and tribes in the United States and Canada.

A highlight of the three-day event was the Potawatomi Nation declaration on Sunday. Deleary said during the ceremony,

the strong bond between Potawatomi people was reaffirmed. "We have always been family and we will always be family," she said.

A stone erected at Arena Park was also unveiled to commemorate the event. Deleary said sacred ashes from past Potawatomi gatherings were passed to the hosts of next year's event - the Prairie Band from Kansas.

It was an honour to have the gathering, which an estimated 20,000 people attended, on the local First Nation reserve, she said. The volunteers and residents of Walpole Island worked together to make it a success, she said. "Indian culture really stresses generosity, kindness and respect," she said. "I'm so proud of Walpole Island people for showing such generosity to our visitors."

Robert Daniels Sr., of Forest County Potawatomi in Wisconsin, said the event was a chance to "look back on our history,

our migration route." He enjoyed listening to the different speakers at the event and meeting new people. "It felt like home here," he said. "I felt that strong relationship. We're one nation."

Daniels experienced a sense of pride at the gathering, which he said "shows how diverse we are and how we managed to survive and hold on to our culture and traditions." He said he saw that same pride reflected in the faces of other elders who attended the gathering from around North America.



Citizen Potawatomi Nation members Margaret Zientek (left), and Beverky Rybolt dance at the 2008 Gathering on Walpole Island. (Photo by CPN Rep. Robert Whistler)

Jackie Taylor, con't. from page 1

Potawatomi Nation, but anyone she felt needed her.

"She was the first to share old stories and pass on tribal traditions to those of us who were not as knowledgeable. While her time was short her affect will be long-lasting. She always made the most of her moment in gratitude. This is what I learned from her. We will miss you Jackie."

Rep. Paul Wesselhoft, District #3, said, "With the passing of Rep. Jackie Taylor, our legislature and nation lost an experienced, dedicated legislator. She would have made a significant impact if given more time. It seems her whole life was one of servanthood, and I will miss her."

District #10 Rep. David Barrett offered this: "My short acquaintance with Jacqueline Taylor was so very enjoyable. We shared many laughs as, I thought, I came to know her very well during that short period. This has become a cherished memory. However, as I have learned more about Jackie following her very untimely departure, I have realized I only came to know a

miniscule part of her accomplishments."

And, Paul Schmidtkofer, the District #12 representative, said this of Rep. Taylor: "I had the privilege of knowing Jackie Taylor for quite a few years. Jackie was one to tease you a little bit, but always in fun and was quick to laugh at her own self as well. She was an extremely nice lady who was always willing to help anyone. I suspect that is what pulled her into public service. The Nations has lost a wonderful elder. She will be greatly missed."

State Sen. Betsy Johnson, who took over Taylor's House seat, credited the Astoria Democrat for converting her from the Johnson family's longtime Republican roots. "She was a no-B.S., straight-shooter," Johnson said in a speech that moved from laughter when she said Taylor "swore like a pirate" to choking emotion.

"She was honest, reliable, and smart," Sen. Johnson added, commending Taylor's honesty, integrity, and generosity. "She had a life devoted to bringing sunshine into the lives of others."

Sen. Johnson's words were echoed by Sen. Margaret Carter, a pioneering African-American state legislator, who teamed up with Taylor, the first Native American woman to serve in the Oregon Legislature. Although she teased about a time she and Taylor sneaked out during a break in budget hearings to go shopping at Nordstrom's, Carter commended Taylor's perseverance. "When Jackie wanted anything to happen, she had ways of making sure it would happen," Sen. Carter said. Without accompaniment, Carter sang a moving rendition of the spiritual, "Sweet, Sweet Spirit."

Kitty Piercy, who served in the Legislature with Taylor and now is mayor of Eugene, highlighted former roommate Taylor's work on the Oregon Commission for Women. She said Taylor didn't care for dishonesty or condescension. "She liked straightforward talk and people."

Other speakers, who highlighted Taylor's love for the outdoors and reverence for the environment, included grandchildren Jill Taylor Carter, of Canby, Oregon and Brigid Ann Michaud, of Vancouver, Washington. Grandson Patrick Nelson Shannon of Missoula, Montana played two violin pieces.

The CPN constitution says the Chairman will appoint a successor for Rep. Taylor who will serve until the June 2009 election. Then, someone will be elected to serve the remaining year of her term.

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Language Department News

Some Sacred Ways of a People: The Bodéwadmik – The Potawatomi

The Vision Quest

Some youths chose to seek a vision beyond the scope of the normal understanding that a puberty fast would account for among Neshnabek. Youth who desired war success or the wisdom to lead their people in a right and wise manner as a headman or woman or to dedicate their lives as a shaman or shamaness or some other special insight into their daily living situation would seek special vision through this means.

An established spiritual leader would be approached to ask for his leadership to undertake such a fast, as it could often be an arduous task, being sometimes many days in duration, many times more than a puberty fast would have been.

A well-established spiritual leader assured a young person certain successes as he undertook a vision quest, as these people would call upon their *mnedos* to watch over the young person and guarantee him whatever it was he might be seeking.

There were fees that were expected to be paid to the spiritual leader by the young man's family for leading their member and assuring this type of success. Fees and gifts were a constant part of a person's life whenever advice and spiritual help were sought for a person, whether it was a name for a child or some special doctoring one might need occasionally throughout life or some other special help one sought.

The Feast of the Dead/Ghost Feast

The Ghost Feast or supper, as some called it, was actually a memorial feast observed by all members of the tribal group, usually in early Spring and early Fall. These two times were chosen as the Neshnabek saw Seasons as specific Doorways leading to the World of Spirits and those who had passed on.

All Neshnabek children would have observed this rite as members within their tribal group, from the time they were still babies and on throughout their adulthood and later lives.

It was generally held that the deceased went to their home in the World of the Spirits but could look down upon the living and guide and direct the living at times, should the Chief Spirit allow them to do so. It was important to observe this rite for that purpose.

The bones of the deceased were cher-

ished in thought among the living and everyone was taught they would each assume their place in the spirit world eventually. The respect for the bones of the ancestors was one of the main reasons the Neshnabek resisted removal from their homelands.

The family would have a feast to honor the deceased. Often, they would prepare one of the deceased person's favorite dishes. Also, they would make a place-setting for that person and either leave it vacant or have a person sit in the deceased's place - perhaps a brother or other relative.

Originally, the spiritual leadership took charge of these ceremonies and built their fires to accommodate the offering of food, water, and tobacco to the deceased as a way of remembering him among the living. Prayers were offered at these times for the living in the hope of attracting good blessings among the surviving members to the spirits of the deceased and to *Mamogosan*, who oversaw all spiritual activity, both on Earth and Above among the World of Spirits.

It should be noted that this ceremonial rite was observed as a Memorial for all deceased relatives among the Neshnabek during the specified times. This rite may have been slightly different among some of the Neshnabek, the Odawa, Ojibwa, and Bodewadmi, but generally followed the same beliefs held by the group in common. It should also be noted these three peoples formed an alliance that still exists to this day as the The Three Fires Confederacy, the Ojibwa, Odawa, and Bodewadmi.

The Sacred Ball Game

There were two games possessed by the Neshnabek, one owned by the women, which was played by all in the Fall of the year, and the other administered by the spiritual leadership to be played only by the men, usually during the early Spring and throughout the summer months.

The women's ballgame was called *Epeskewewen*, and was owned by a head woman. It was administered by the women of a society and was played to observe all of life. Songs and dances were done along with it, and stories were told by elders so people would know their history, origins, and migrations.

The men's ballgame was called *Bagakdowewen* or *Pegnegewen*, also known as stickball or lacrosse, and was administered by the spiritual leaders. It was played periodically to observe the Seasons, Spring and

Summer, and was also observed occasionally to ward off too much aggression and to foster certain competitive urges the young men felt toward their older peers.

It was told by some elders that the tribal group that ritually observed this rite was blessed with mature standards among its warriors and a sense of fair play among them as well. Certainly, too much aggressive behavior could foster greed and envy among the younger men and could also mean the downfall of the nation if allowed to continue. The good of the nation was always considered to be of paramount interest to the combined spiritual leaders.

Feasting was always a part of these rites, too, and the spiritual leadership took the lead in administering the rites to make certain of the prayers that needed to be observed and the correct stories to be recited.

Midewen

This ceremony had its origins in the original creation stories among the Neshnabek. It was open to Neshnabek people upon invitation only and generally was held four times a year. If a person fell sick or died, he could be installed in the *Mide*, and surviving family members would be expected to pay the fees for joining as an initiate. There was both a Life *Midewen* and a Ghost *Midewen* for this purpose.

When fees were paid to the adopting society, it assured the new member acceptance into that society, always observing the leadership first and foremost as gifts went. Membership meant that strict observance of all society rules and customs involving all of the norms, mores, sanctions, and taboos of the adopting society. Each society had expected degrees of maturation one was to reach, within reason.

Other Ceremonies Observed

The *Wabeno* Ceremony was part of an ongoing society of the *Midewen*. Only those who showed special spiritual skills and commitment were asked to join these Dawn Dreamers. It should also be noted that the *Mide* and Higher Ceremonies of this type were considered secret, thus very sacred.

One did not ask to join this or other types of societies, membership was open only to those invited by the leaders of that society. Among the *Wabeno* could be the *Nanandawi*, the Sucking doctor, the *Jichibshkage*, the Shaker Priest or conjurer of information, and other positions of power and responsibility requiring an additional amount of fasting and

spiritual education to be worthy.

The *Zhawngoe* or Adoption Dance, as some called it was also something that could be observed by all members of a Neshnabe tribal group. This dance was usually conducted during late Summer or early Fall and at one time went four days. Most of the more ritual ceremonies were conducted over a span of days, usually four days. Some of the more sacred ceremonies could go as long as eight to ten days, for it was considered the vocation of some of the practicing members, whereas today, most people have other jobs and no longer consider these ceremonies vocations.

Often, people would adopt others to take the place of loved ones during this ceremony. For example, if you lost your mother, you might ask a woman in the community who perhaps reminded you of your mother to take her place. You would give that person certain gifts such as new clothes for taking on this responsibility.

The Dream Dance or Big Drum, as some have come to call it, did not come to the Neshnabek until the mid-1800s, but soon came to be accepted as one of the major rites of many Potawatomi folk. The Big Drum is very active in both Kansas and Wisconsin. People would often say dance for those who can not dance. The drummers would start a song and as soon as the song ended everyone would sit down. As soon as they started up again everyone who was able was expected to get up and dance. There was often also a meal. This dance might last several hours with prayer as a part of it.

The War Dance was always a rite observed by the men of the tribe and continued to be observed by World War I, World War II, and Korean War veterans, but seems to have lost its place for observance among modern day Potawatomi men. It gave the men a chance to demonstrate what they did in battle and how they might have come to earn certain honors bestowed on them.

Then too, the spiritual leaders were in charge of these rites also, so it gave the men an opportunity to be doctored as well during the observance of this rite. This is why Post Traumatic Stress Disorder was virtually unknown during the early days of the Neshnabek when this rite was observed. It is

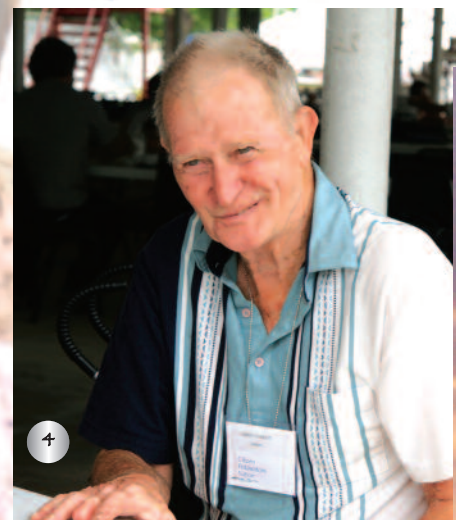
Family Reunion

The essence of Family Reunion Festival is, and always will be, the connections between good Potawatomi people it facilitates. These images depict the Potawatomi people enjoying Festival 2008 and the connections they made during this happy event. Hundreds more of these images are available on www.Potawatomi.org.



In photo #1, the cute is literally uncontainable. In #2, Nila Locke accepts accolades as the Wisest Potawatomi at General Council. In #3, we see the Lu Ellis, and Chuck Goyer served many years each with grace and professionalism. Finks and Lambert and Goyer's son Ron are members of the traits. If we were fond of puns, we would call #5 "Dancing up a Storm." In #6, District #1 Rep. Eva Marie Carney (left) greets campaign opponent at Reunion Festival 2008, Rough Arrow provided the heartbeat for many Festival events (#8). Potawatomi Leadership Program Class of 2008 participants Samuel Scott, Austin Ross, and Trey Kierl. In #10, Youngest Potawatomi Cesliy Covey peeks from under her Pendleton blanket prize as mother, '...

n Festival 2008



the outgoing Regional Representatives being honored. Thom Finks, James Higbee, Marj Hobdy, Cheryl DeGraff, Gene Lambert, Lyman Boursaw, the new CPN legislature. In #4, member Carl Everett of Tecumseh continues to cut a dashing figure and is personable as ever - true Potawatomi ant Anthony and his girlfriend Tracey Duplantier. Joy Esch offers some last minute advice as the Youth Art Contest nears, in #7. Again at Family ticipants are introduced during General Council. They are (from left) Jenifer Allemand, Morgan Blackburn, Lydia Hubble, Travis Deatherage, Tennille Cheek-Covey (CPN member and dentist at the CPN clinic), looks on proudly (#10).

Citizen Potawatomi Nation Mailbag



Cody Neil Gayer, a Citizen Potawatomi Nation Member and a 2006 graduate of Oklahoma State University with a Degree in Psychology and having completed his first year of studies at The University of Oklahoma School of Law in Norman, Oklahoma in the spring of 2008, was selected to attend Oxford University Law School Summer Semester, Oxford, England. He completed the Law Studies at Oxford University as of July 31, 2008.

Gayer has returned to Oklahoma University School of Law for the 2008 fall semester. He is an outstanding Student of Law and has received numerous compliments for his enthusiasm, attentive attitude, and presentation ability from his Law Professors and others. He has attended seminars in Oklahoma City and Dallas.

Gayer, a native of Weatherford, Oklahoma, will complete his Law Studies at The University of Oklahoma School of Law in the spring of 2010. He attributes his accomplishments, in part, to the

Scholarship Committee of the Citizen Potawatomi Nation, which has helped him financially to achieve his goals thus far. Gayer says that, without the Nation's assistance and encouragement, he could not have attained the status that he has..

Gayer sent heartfelt thanks to tribal members and employees, such as Charles Clark of Scholarships, Zack Morris, members of the Housing Committee, and many others. Gayer said, "It should also be mentioned that without the leadership of Chairman John Barrett and Vice Chairman Linda Capps, educational assistance for Potawatomi members would not be available to enhance our potential as a Nation."

Gayer is very proud of his Native American heritage and The Citizen Potawatomi Nation. He hopes to be able to serve the Nation in the future.

Dear Editor,

I want to thank the Citizen Potawatomi Nation for the help in paying for some of the denture problems I've had this year, as I do not have any insurance. Being 74 yrs old, all the help is appreciated. I had lost my second partial that the tribe helped pay for after losing my first partial, which was not paid for by the Nation. I had some crowns that the tribe was able to partially pay for a couple of years ago.

So, thanks to the Tribe for putting the money aside in the 70s. I hope that our tribe will be able to increase the yearly amount (available to members), as the prices have increased for the patient over the years. So, thank you for your

help.

Additionally, we have visited the Casino and stayed at your RV park, visited the store, eaten at the small casino, and visited with a lot of my relatives, whom I had not seen for 30 years. We used the fuel station and bought groceries at your store. Also I have used the pharmacy through the mail for medicine.

We, as a tribe, have been lucky for the leaders to help us go forward.

Margaret Louraine Shemek
Kerrville, Texas

To My CPN Family,

Thank you so much for the tuition and housing assistance. I have enjoyed my first year at Loyola University/Chicago so much!

I learned tons and made incredible friends. I've especially become very active in our Art Department. This summer, I was on campus as an Orientation Leader for incoming freshmen.

I appreciate your ongoing support.

Megwetch,
Lynne Cote
Adrian, Minnesota

Dear *HowNiKan* Editor,

I love the *HowNiKan* and the news it brings, keeping us in touch with tribal business.

Megwetch,
Cindy Shannon
Coeur d'Alene, Idaho

Dear Mr. Charles Clark, Scholarship Committee, and everyone else involved,

Thank you all so much for the continued support throughout my

college education. I graduated in May from Langston, university with a Bachelor of Science degree in nursing.

Again, without the scholarship you have given, this would not have been possible. Thanks so much!

Megwetch,
Kandis Dyer
Hominy, Oklahoma

Citizen Potawatomi Nation officials,

Thank you for your generous add-on at the Pottawatomie County Livestock Show. Your donation is greatly appreciated.

Sincerely,
Lindsey Underwood
Tecumseh, Oklahoma FFA Chapter

Language Page, con't. from page 11

felt by many practicing members of certain societies today that if ritual observance of the old ceremonies were held again, the Neshnabek would be a much healthier people.

Then too, our tribal languages were always used during the observance of these various rites and had to be spoken on a daily basis within the home and family, to not lose it.

The Horse and Buffalo Ceremony

This ceremony was another way of honoring our warriors. Four veterans were selected from the community to participate in the ceremony. A traditional meal was prepared with elements of berries, meat, etc. This represented the foods from the various directions. The dish was placed in the center. The men then ate the food from the center with their hands, and a prayer and/or pipe ceremony was conducted, as well. After they were finished, the men would flip the dish over as if they were a horse or buffalo.

One thing to keep in mind is that everything that we do as Neshnabek people was and is considered sacred. When we speak our language, this is a spiritual act. When we pick a plant, we say a prayer and offer some tobacco to that plant, thanking it for giving its life.

So there are many other ceremonies and/or traditions which we followed such, as the tobacco-burning ceremony, water ceremony, talking circle, pipe ceremony, and offering tobacco to the thunders when it was going to storm.

Walking On, con't. from page 3

Barbara J. (Peltier) Scheer



Barbara J. (Peltier) Scheer, 77, of Caledonia Mississippi walked on on March 5, 2007 at Baptist Memorial Hospital. Barbara was born on November 26, 1929, the daughter of Howard and Helen Peltier Downey, California. She retired from a position at Eisenhower Hospital in Rancho Mirage, California.

Barbara Scheer is survived by her loving husband, David Scheer; her loving mother, Helen Peltier of Coto de Caza, California; a sister, Joan Galloway of Coto de Caza; daughters Diana Taylor of Portland, Oregon and Kathleen Smith of Caledonia; granddaughter Renee Clark; grandsons Evan Goldberg, Justin Smith, and Ross Smith; several great-grandchildren, nieces, and nephews.

Her loving kindness is remembered and missed.

Edward T. 'Tom' Hey Jr.

Edward T. 'Tom' Hey Jr., 71, of Oklahoma City, passed away on Friday, June 6, 2008, after a lengthy illness. He was born at home on July 2, 1936 in Monte Vista, Colorado, the fifth child in a family of eight children. He was the son of Edward T. Hey Sr. and Helen (LaReau) Hey. Tom was proud to be an enrolled member of the Citizen Potawatomi Indian Nation of Oklahoma, a descendant of the LaReau, Higbee, and Bertrand families.

Tom was raised in southeastern Colorado, the youngest son of a farming and ranching family. He attended elementary and high school at Vilas, Colorado, where he played high school basketball. After high school, he enlisted in the United

States Army and served from 1955 to 1959, when he transferred to the Army Reserve until 1962. He was in Co. A, 16th Engineer Battalion. His duty stations were Ft. Riley, Kansas; Ft. Polk Louisiana; and Bamberg, Kitzigen, Germany.

After proudly serving his country, Tom worked on the family's "Red Ranch" south of Walsh, Colorado, ranching and raising broomcorn. In the late 1950s he moved to Dalhart, Texas, where he worked for the Charley Flanner Cattle Company, XIT Ranch, and Marshall Chisholm of Chisholm Cattle Company at Hartley, Texas.

Tom moved to Gardena, California in 1963 and lived there until 1981. He worked for Deutsch Company, where he was a supervisor, making precision breathing apparatus for the Apollo Space Mission. From 1981 to 1984, Tom owned and operated Squaw Peak Steak House in Mesa, Arizona.

From 1984 to 1986, he worked for Aerojet in Huntington Beach, California, making aircraft ordnance. In 1988, he joined the Merchant Marine/U.S. Coast Guard and served as a Tankerman B at Los Angeles and Long Beach Harbors until 1992. He retired to Denver, Colorado in 1993.

In 2000, he moved to Edmond, Oklahoma, where he and his wife Linda owned and operated Ann and Ed's Antiques until 2004, when he and Linda finally retired to a beautiful home in Oklahoma City, where they resided until he passed.

In the 1970s, Tom found a new hobby and passion: breeding and showing Pug dogs. He registered his kennel name, Ed's Pugs, with the American Kennel Club and the Pug Dog Club of America. He bred and showed Pugs from coast to coast.

In 1985, he traveled to England to the Crufts Dog Show, where he purchased English Import Pugs to improve his breeding program. He always bred Pugs for perfection of the breed.

At the two years old, Tom lost the sight in his right eye. In 1993, he had a quadruple heart by-pass, in 1997 a heart transplant. In 1998 he was diagnosed with cancer and was in remission until early 2008, when his cancer re-appeared with a vengeance. He never considered any of his health issues to be a handicap and always excelled in every endeavor.

Tom was a free spirit with an adventurous nature. He had an insatiable sense of

humor. He enjoyed spending time with family and friends. He loved fishing for salmon in Alaska, marlin in Mexico and Baja California, trout in Colorado, giant catfish in Oklahoma, and crayfish in the bayous of Louisiana. He hunted trophy elk in the Lodge Pole Flats area around Leadville, Colorado and wild boar in Arizona.

He never met a stranger and lived each day to the fullest.

Tom was preceded in death by his parents, Edward T. Hey Sr. and Helen (LaReau) Hey; his older brother Peter Louis Hey, and his son Anthony 'Tony' Hey. He is survived by his wife, Linda, of the family home; two sons, Dr. William T.

Hey and his wife Donna of Bowling Green, Kentucky and Roger L. Hey and his wife Lewana and their daughters Sara and Michale of Dalhart, Texas; Sisters Lela Acre of Walsh, Colorado, Grace Doyle of Lamar, Colorado, Nell Cottrell of Canon City, Colorado, Kay Konkel and her husband Melvin of Vilas, Colorado, Cecelia Hey of La Junta, Colorado, Penny Bishop of Morrison, Colorado, and Cheri Hey of Muskogee, Oklahoma; many nieces, nephews, and cousins; and too many friends to count.

Tom was the light in our lives. God smiled the day he was born and danced when he went home.

Newest Potawatomis



Kyla Rayne Barrett

Kyla Rayne Barrett was born at 8:15 a.m. on May 15, 2008. She is the daughter of Citizen Potawatomi Nation members Kristi N. (Slavin) Barrett and Chad D. Barrett.

Kyla weighed 7 lbs. 3 oz. at birth and was 18 inches long. She is the granddaughter of David J. Barrett, District #10 CPN representative, and his wife Connie and CPN member Tommy Slavin and his wife Geneva. Drake Barrett is her brother.

Carmen Leolani White

Carmen Leolani White was born on April 1, 2007 at 6:04am. She weighed 7 pounds, 9 ounces



Carmen's father, Chris White, and mother Heather White, met in Hawaii in 2000 and wanted to incorporate Hawaiian into her name. Leolani is Hawaiian meaning 'Voice from Heaven.' The Whites live in Squamish, British Columbia, Canada.

Carmen's grandmother is CPN member Sandra McClure of Portland, Oregon. Her grandfather is the late Gary McClure. Grandparents Cameron & Barbara White live in Huntsville, Ontario, Canada.

Carmen's great-grandmother is CPN member Donice G. Kine of Portland, Oregon. Her great-great grandfather is CPN member David Johnson. Her great-great-great grandparents are Louis and Sophia Vieux.

Legislators' Columns

Dist. #1 Rep. Roy Slavin

It is with much sadness we had to say goodbye to Jackie Taylor. Jackie spent much of her adult life in government service, most recently as CPN legislator representing District #8. Her skills will be greatly missed by her fellow legislators and the Nation.

On a happier note, I am proud to announce the opening of our new District 1 legislator's office. To celebrate this event, I am holding an open house on September 6 from 12:00 p.m. to 5:00 p.m. at 6730 Tower Drive, Platte Woods, Mo. 64151. Accompanying this article is an invitation to all members of District #1 to participate.

That being said and knowing the distance is too great for some to travel, we will be doing a demonstration of the legislators teleconferencing system. Those unable to attend can watch the event on the internet at 1:30 p.m. by going to www.potawatomi.org then clicking on "Government" then clicking on "Legislature" (left side of the screen). From there, click on "click here." When you see "Conference ID," enter 1 in that space then click "stream this conference."

This same procedure can be used to



watch all scheduled legislator meetings which will be announced in advance in the *HowNiKan*.

During the demonstration, we will have a drawing for a Pendleton blanket. All members of District #1 are invited to participate in the drawing. You may enter by e-mail, regular mail, or telephone. All entries must contain the entrant's name, address, and telephone number. You do not have to be present to win.

The budget review and revision/approval process is the heart of our legislative function. As your Legislature, the essential authority you've given us by your vote is the power of the purse strings. We appropriate funds - and from time to time may decide that a proposed expenditure of funds will not be approved, or perhaps instead should be increased or the proposal itself revised.

I expect to receive the Executive branch's budget proposals shortly after I submit this column. I look forward to studying the details and the numbers and to the debate in which I'll participate on your behalf. Please be assured that I will put my all into the budget review and approval

process; as I said above, this is the core legislative work for which you entrusted me with your votes.

I really hope you'll participate, as well. The Legislature's budget debates can be viewed online, in real-time. If you want to listen to all or part of the session, please log onto www.potawatomi.org. From the home page, select "Government," and then "Legislature." The link to the streaming video will be on the page that comes up, along with instructions for logging onto the stream.

Or, if you are going to be in Washington, D.C. on Wednesday, September 3 and/or Thursday, September 4, you can visit the new District #2 offices, sit with other CPN citizens who might take up this offer, too, and view the legislative debates together, via laptop hookup to a video projector in our new conference room. I'll need to "clear" you to come up to the office, so please let me know if you are planning to come by for all or part of the two days. You are most welcome!

With respect to the upcoming ceremony, I'm very excited to be hosting Vice Chairman Capps and Chairman Barrett in District #2. It will be a great honor to have them with us. The naming ceremony will be for District #2 residents who have been awaiting receipt of their Potawatomi names for a number of years.

If you are among the persons to be named, you will be getting details about what you can expect - and what's expected of you, in terms of making a gift of tobacco to the person you wish to name you, dressing for the ceremony, designating two sponsors, and other protocol. And you'll be told the location, schedule, etc. I've posted on my Web site information on the naming ceremony significance and protocol. The Web site is at www.evamariecarney.com. Look under Heritage.

It is important that we each approach the namings with a reverential sense of their significance. Our tradition holds that God doesn't truly see our faces until we receive our Potawatomi names, so the significance of the ceremony is great. My naming ceremony in April was very moving for me, and I hope you feel similarly blessed if you are among those being



named!

I also want to spend a few minutes here alerting you to a wonderful CPN resource: Mrs. Joyce Abel, a CPN member and head of our Health Aid Foundation. Mrs. Abel, who is a registered nurse, is extremely knowledgeable about health care issues and responsive to requests for help. Since I wrote last I have had a number of inquiries about health care benefits for District #2 residents. I brought Mrs. Abel into the conversation with great results.

In one case, one of our relations needed assistance with setting up her mother's Florida home so that it would be comfortable for her elderly grandmother. Mrs. Abel identified and faxed information about products and ideas to assist the elder, and helped with an inquiry to an Alabama tribe not far from the elder's home. As it turns out, this tribe can see the elder in its clinic at a low cost.

Mrs. Abel is a modest person and suggested to me that her background as an R.N. is what gets her results, as it allows her to communicate effectively with other medical and Native personnel. This is part of the story, certainly, but her persistence and long experience in Indian Health Service requirements and coverage issues go far, as well. If you have medical assistance questions, I urge you to call her at the toll-free CPN number, or to write to me so that I can help you with answers based on my knowledge gained to date from Ms.

Dist. #2 Rep. Eva Marie Carney

Hello, Fellow CPN District #2 Citizens,

Summer is winding down and legislative activities are heating up! This September will be a productive month for the Legislators. This District #2 Legislator's schedule is as follows: in early September (Wednesday, September 3 and Thursday, September 4) the inaugural Legislature will convene to analyze, question, and approve, perhaps with modifications, the Executive's budget proposals for the coming year. After that work is concluded, I'll join with a few dozen District #2 citizens to participate in a Potawatomi naming ceremony - hopefully on a crisp Virginia September day, not a soupy, muggy September day!

Abel and others, and perhaps an assist from Mrs. Abel.

Finally, as you may remember from my earlier columns, I am really eager to gather up contact details for folks in District #2, particularly e-mail addresses, because e-mail is fast and free. Thank you to those of you who have reached out to me so far! To enhance our communication, I'd propose to send this column to everyone on my e-mail list as soon as I've completed it. That will be a couple weeks before you receive the *HowNiKan*. I also will send updates on legislative issues, and short surveys to get your thoughts, as the issues and initiatives start percolating. So, if you will email me with your contact details, we can get the communication started! Please send e-mail to ecarney@potawatomi.org

or ecarney4cpndistrict2@gmail.com.

Whether or not you're in District #2, please write or call with your thoughts and contact details. And do check out www.evamariecarney.com from time to time for updates. Among the items posted now are photographs taken during various Naming Ceremonies and during a Potawatomi wedding officiated by Chairman Barrett during the Festival weekend, the CPN Health Aid application, information about applying for an eagle feather permit and for eagle feathers, and the CPN Economic Impact Statement. I'll also put up photographs of the District #2 Naming Ceremony after it takes place! Migwetch,
Eva Marie Carney/Ojindiskwe
Legislator, District #2

Dist. #3 Rep. Robert Whistler

Bozho (Hello) Fellow Texas CPN members,

Let's start this month with a piece of trivia from AKTAB, a unique advisory (service) I receive from a friend on the East Coast. Here it is: Native American braves shaved with clam shells. They used them as tweezers. Yes, it is a fact!

So here we go with the rest! The areas that I wish to touch upon are: arts and crafts, our Cultural Heritage Center and Museum, naming ceremonies, voting, and Texas electric utility rates.

Brandee Smith the manager of our gift shop is putting together a program to sell your Indian crafts and works of art on a consignment basis. Those of you who have those creative talents, please contact her by e-mail at BNSmith@Potawatomi.org. Here is a wonderful opportunity that you may wish to use. It is also a great way for others to secure Potawatomi arts and crafts from our own relatives.

Our tribal gift shop is just inside our Cultural Heritage Center and Museum. If you have never seen our beautiful facility, there is a way to visit it from your own home. Branded News has designed a site that includes a short trip through our facility. Go to www.OKLATRAVEL.net and select "Attractions and Events." Next click on "Museums" and under that category, select "American Indian." On the right side of that page, there are more than 50 museums offered to view. You may have to page through to bring up the picture of our



cultural center. Then if you click on that picture, you will start the program that gives you a tour of the facility and exhibits. You can use this link - <http://www.oklatravel.net/#/Video/16235> - to go directly to the Cultural Heritage Center video. Enjoy!

Several inquiries have been received in our district regarding Potawatomi naming. This is a very serious ceremony, and we will help you become a namer for your family by being part of your own family's naming ceremony. This traditional ceremony will be a wonderful experience and is very rewarding when the old ways are followed closely.

By following the proper cultural protocol you and your family will come away

with a deep feeling and respect for your Potawatomi roots. Please drop me a note or send me an e-mail with your e-mail address, phone number, and home address. Then we can send you the information needed regarding the etiquette to be followed. My contacts are:

Citizen Potawatomi Nation
Oakwood Plaza
112 Bedford Road, Suite 116-Q
Bedford, TX 76022 or
RWhistler@Potawatomi.org
RedManIam@MSN.COM
817-282-0868 - Office
817-868-9928 - Home

In the previous issue of the *HowNiKan*, several of us expressed concern over the low voter turnout for this years' CPN election. On the 17th of this month, the Native Indian Chamber of Commerce of Texas held a meeting in Dallas to work at getting all eligible voting age members of the various Native American tribes to get registered and committed to vote this year.

Our country has some serious issues, and the election in November is extremely important. Every vote counts. We are urging each of you who is eligible, to register for the November U.S. Presidential election and vote! Can you make a difference? Yes you can!

While mentioning making a difference, let me ask, "Why are many of us in Texas allowing ourselves to be exploited without stepping up and taking some action?" I'm talking about the fact that our Texas legislators made the decision to only allow a few counties in Texas to continue with regulated electric service and have rates less than 10 cents a kilowatt-hour. They deregulated almost all Texas counties several years ago. Electricity rates have jumped to more than 24 cents a kilowatt-hour in some areas. The so-called lower utility rates promised have failed!

We need to motivate our state senators and representatives to reverse this situation. It will take a coordinated effort by all of us to write and express our displeasure and demand that they pass legislation to regulate the utility industry in Texas and

put all of us on that less-than-10-cents-a-kilowatt-hour rate.

Yes, the utility companies can go to the legislature later to ask for rate increases. But, which is better, having their rates reviewed and approved by our elected body or allowing these companies to do as they are doing now and just arbitrarily increase our electric rate each month?

In Bedford, while on the City Council, we stopped ATMOS Energy and ONCOR Energy from raising their rates when we found they just could not justify the rate increase. Our Texas legislators can do the same thing with the electric utility companies if they are regulated.

If you have a computer with email service, it is very easy. Here is how...Go to the site www.capitol.state.tx.us/. Look on the right side of the page. There is a box that says, "Who Represents Me?" All you need to do is put your zip code in the appropriate box and hit SUBMIT. The list of your legislators will come up. If you click on your legislator's name, it will take you to his Web site and that has an e-mail form at the bottom where you can write and submit you comments.

Write to them and let them know you are unhappy with this situation! Tell them if they want to be re-elected, they must do what they were elected to do -to do what is best for their constituents (YOU)! If enough of us write, change has a chance. Without writing, nothing will happen, and you can count on your electric utility rates being even higher.

Before closing out for the month, here is more **NEWS You Can Use**. Two great computer sites that I use on a regular basis: www.gatheringofnations.com/ecards/index.php and www.allmyfavs.com. The first offers free email cards with Native American themes. The second is a link that has more than 60 of the major information sources all on one page that you just click on to reach that site. I set them both up on my favorites list.

Migwetch (Thank you),
Bob Whistler
District #3 Legislator

Notice

The Citizen Potawatomi Nation legislature will meet on September 3 and 4 at the Legislative Chamber in the CPN Administration Building, 1601 S. Gordon Cooper Dr., Shawnee, Oklahoma. Watch the video-teleconference stream on www.Potawatomi.org. Select Government then Legislature

District #4 Rep. Theresa Adame

Dear Citizens,

My first thought as I write is how lucky I was to be elected. You might ask, "Why?" When I was in Shawnee in April for our first legislative meeting I was privileged to sit in Legislative session with Jackie Taylor. Though I only knew her for this brief time, she has made an impact on me. I saw her great sense of humor overshadow the medical problems she was dealing with. When she left to return home, I made it a point to go out to say good-bye and tell her what a pleasure it had been to meet her. She will be greatly missed.

This past weekend, I hosted an open house at my new legislative office in Rossville. I was glad to see some new faces and hear some ideas. I was surprised to see in attendance a woman with whom I had worked a couple of years ago at our children's school. I had no idea she is a Citizen Potawtomi. I look forward to meeting more of you at future events.

Some of the ideas for activities for the center were genealogy research using the library for your studies, traditional hand games, and children's activities. I would also like to remind everyone that my job as legislator is not to plan events or activities in Rossville or in the Fourth District. I do this as a personal gesture, and I am always happy to hear your suggestions.

It was mentioned now that we are having events citizens are going to have to start checking my Web site and the HowNiKan because using the U.S. Postal Service is too costly for correspondence.

It was my privilege, after my open house, to name two of my family members. Rep. Roy Slavin and I named our families together in a ceremony. My sisters were the first two to make the request for me to name them. It was a beautiful and very emotional ceremony for me. I performed the ceremony not as a legislator but as a Citizen Potawatomi who has been named and who wants to share the experi-



ence with my family and those who make a request.

The legislature was reminded recently that the naming ceremonies would not be held any more at regional meetings. As more citizens receive their names we can return to the tradition of a family member performing the ceremony. This does not mean either your representative or I cannot continue naming Citizens in our districts. It does mean you need to make a traditional request of the namer. I know many of you don't have a family member who has been named and who can carry on the tradition. I am happy to help in any way I can.

Work on the budget is about to begin. You are welcome to watch live from my office or in the comfort of your home on the Web site, www.Potawatomi.org. The legislative session to finalize the budget will be September 2 and 3.

Remember, you can always reach me by phone or e-mail. My contact information is listed on the CPN Web site. I will close with a reminder that I have started an e-mail list to notify my district by e-mail of upcoming events. To be included in this list, just drop me an e-mail with a note indicating you want to be added.

Migwetch,
Theresa Adame
Representative, District #4

District #5 Rep. Gene Lambert

Hello to the hearts of the Potawatomi People,

There have been many opportunities to talk with you regarding your place within the Nation. I know some of you are having difficulty grasping the concept that we are all family. It can be difficult to include people in your prayers whom you have never met. I understand. However, each and every one of you can be traced back to our beginning, and that is what makes us family.

The degree to which you are aware is the same degree you get to know the heart of another. The hardships, the laughter, and challenges are what develop the bonds and make us stronger as a people.

We honor our leadership as they take us to new heights. We celebrate the lives of those who gave us our bloodline and name. Family is what it is all about, and this is your extended family. Each of us contributes in our own way. We all have a gift to share, and that makes you important.

My nephew Daryn Lambert and his wife Becky just sent me congratulations on my becoming the new Legislator for District #5. He just contributed by becoming a new father a few weeks ago. I believe his accomplishment is greater, by far. Absolutely!!

The birth of new Potawatomis gives us a future. I really like to see pictures of our newborns in the HowNiKan so we can look forward with the same appreciation as we do when we look back on our roots.

The last How Ni' Kan just pointed out that we could be bringing in a future President. I think we are somehow distantly related to Sen. Barack Obama - yes?

With all that being said, I would like to share a personal experience with you. I am not a morning person and therefore had excused myself from the morning ceremonies in the Round House and sites during the Family Reunion Festival. As I understand, it was the beginning of every morning to our forefathers. They took the time to start every day in gratitude. I fought and fought the concept that I would gain anything by getting up at 4:30 in the morning. I was not at all sure I could have an experience that time of day.

Finally, after hearing District #7 Rep. Thom Finks describe his experiences, I was forced to make a commitment. Sure



enough, the alarm went off at 4:30, and I was on my way. We parked the car just outside the cluster of trees where the fire was burning and entered traditionally. We cupped the water giving it to Mother Earth and took a pinch of tobacco, offering it to the four directions and then to God.

The tobacco was then given to the fire and we were seated in a circle, quietly. Of course, for me, that was not a problem. I love to visit, but chatting at that time of day is not in my being. It was cold, and I could not believe I had done this to myself.

Soon the sounds could be heard out of the darkness. The larger birds first began making loud squawking sounds and the smaller birds chirped as the light began to peek through the tall, slender pine trees. One could see the shadowing of the trees as the sun rose and then hear the footsteps of other people as they gathered. It was so still and astonishingly beautiful as I watched the day begin. Suddenly, I knew why I was there.

I sat and watched each person enter and perform the same ceremony. Most who attended I did not know. They were strangers. A woman is, by tradition, required to serve water to all who are present. When the shaman inquired as to who would be willing to do this no one spoke. Guess what...It was I!

The water was served, prayers were said, and an Eagle Feather was passed around to each person. The one holding the feather had the floor, and was to speak from the heart. He could share anything he chose. I listened to each person there and was warmed by what they had to say. Those who had entered as strangers left as

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new family because now I heard them speak from their hearts.

It was one of the most phenomenal spiritual experiences I have ever had. I knew at that moment how our families had survived all those years. It was the Great Father whom they came to know on a per-

sonal level. It was the gratitude they had for the moment. Truly, the moment is all you have.

Megwetch,
Gene Lambert
Rep., District #5

District #6 Rep. Ron Goyer

(Editor's note: As his August column, Rep. Goyer shares an article he wrote and that was published in the August 2008 edition of Indian Gaming magazine.)

As the Native American gaming community looks to the future, it is clear that the 111th Congress, which convenes next January, will be among the most hostile to Indian interests in many years. It's equally clear that our strongest offense will be based on the sovereign rights that we as Native peoples have under the U.S. Constitution.

Clearly, the cornerstone of our rights is the doctrine of sovereignty, which even many Native Americans misunderstand.

What we so often fail to remember is that tribal governments date back thousands of years, exercising their own sovereignty – defined in its largest sense as the “supreme, absolute, uncontrollable power, the absolute right to govern.”

The word which by itself comes nearest to being the definition of “sovereignty” is will or volition as applied to political affairs. For the last several hundred years, Native Americans have been the victims of many hardships, including war, bioterrorism, poverty, disease and prejudice. But, the one thing that has always remained a constant is Native American tribal sovereignty over lands and people. To understand the implications of millennia of sovereignty in the context of today's realities, one must be familiar with the history of tribal sovereignty, Indian gaming regulation and history, problems facing tribes, and the effects of tribal gaming on local and state governments. Within that context, one must also ask if tribes today are sacrificing culture and tradition for money.

Since the inception of the United States of America, there have been laws regarding Native American tribal sovereignty and its relationship with the U.S. government. The Articles of Confederation (1781) was the first governmental legal document that recognized Native American Tribes as sovereign nations and



declared that the federal government had exclusive power and sole authority over Indian affairs. This exclusive right to deal with Indians is indeed an admission to the tribe's sovereignty.

Furthermore, United States Constitution Article 1 Section 8, the Indian Commerce clause, gave Congress the authority to “regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes.” Theoretically, local and state authorities have no rights regarding Native American affairs. However, historically this has not been the case for Native American tribes. During the early 1800s, there were three decisive Supreme Court decisions: Johnson v. McIntosh (1823); Cherokee Nation v. Georgia (1831); and Worcester v. Georgia (1832). These decisions are also known as the “Marshall Trilogy,” in which Chief Justice John Marshall declared “Indians to be the rightful occupants of the soil, with the legal as well as just claim to retain possession of it, and to use it according to their own wishes.” This means that Indians have the rights to set the rules on their reservations or sovereign lands. Justice Marshall also stated that Indian nations were a “dependent sovereignty.” However, tribes are given the status of conquered nations and

their relationship in respect to the “United States resembles that of a ward to his guardian.”

Even though the United States recognizes that Indians have certain rights on this land, ultimately as a conquering nation the United States government is the only true sovereign nation residing within its borders. In 1887, the United States Congress passed the Dawes Act or General Allotment Act. The Dawes/General Allotment Act allowed the Bureau of Indian Affairs (BIA) to transfer tribal lands to individual tribal members, who would now own the land (land ownership was a concept that Native Americans did not believe in). The Dawes Act further hindered tribal sovereignty.

Where the land was previously owned by a sovereign nation, it would now be broken up and owned by individuals who are a part of that nation. The Dawes Act further sought to dilute the powers of the sovereign tribes “to extend the protection of the laws of the United States and the Territories over the Indian's and for other purposes” by further extending American sovereignty over Indians.

Indian Gaming Regulation and History

During the 1980s, Indian gaming operations were opening across the United States. Tribes were operating bingo parlors that offered large stakes bingo prizes. The Indian gaming operations receiving the most governmental attention were in California and Florida. Each respective state tried to shut down the gaming operations. Tribal leaders took their fights to federal court and fared well. In *Seminole Tribe vs. Butterworth* (1979) and *California vs. Cabazon Band* (1987), the courts ruled that if the state law criminally prohibits said form of gambling, then the tribes residing within the state are not allowed to engage in that form of gaming. However, if the state law regulates any form of gambling within its borders, then those tribes within state borders may engage in gaming free of state control.

In an effort to constrain the implications of this broad brushed grant of freedom, Congress passed the Indian Gaming Regulatory Act of 1988 to set up parameters for Indian gaming. “Under the Act, tribes that choose to game must submit to federal, and for casino-style gaming, state regulation.” If a tribe decides to pursue gaming, they must be willing to compromise sovereignty rights and submit to federal and state regulations. Historically,

tribes did not share financial information openly to government entities.

Problems Facing Tribes

Unfortunately, the proliferation of tribal casinos has created the generalization that all Native Americans have become wealthy – the so-called “Rich Indian” stereotype – and have been enjoying the finer things in life. This generalization, in reality, is false. Many tribes do not have casinos and continue to struggle to survive. Furthermore tribal gaming revenue is not equally divided up for all tribes, since individual state market demand is the main driver for the tribal casino revenues, and each state market has different levels of market demand for tribal casinos.

Whereas the tribal casinos in San Diego, California, bring in more revenue that allows them to invest in many different educational scholarships (for example, the Sycuan Casino) and new college degree programs, most tribal casinos only provide enough revenue for basic services for their tribal members. Some tribes are in such rural and remote areas that they have a hard time even turning a profit. However, gaming on many reservations has brought prosperity for their members. The Foxwoods Casino owned by the Mashantucket Pequot Tribe in Connecticut, for example, is said to be the most profitable casino entertainment venue in the world.

Are Tribes Sacrificing Tradition and Culture for a Dollar Today?

Gambling has always been a part of Native American tradition and culture. Many of the games centered on cultural stories in an effort to pass on culture and continue traditions. Native American culture also understood the risks of gambling throughout their history and frowned upon excessive gamblers. There were rules against gambling more than what one could afford so that tribal members did not become impoverished within the community. However, Vegas-style gambling has never existed within the realm of Native American culture and tradition. Another unresolved issue within Native American society is how tribes achieve a balance of traditional cultural practices and amoral belief system while engaging in economic development. However, there are many tribes across the United States that have opted to make money through casino profits to help themselves out of poverty and to provide a better life for their citizens. Simply put, some tribes believe that the

sacrifice of certain traditions is worth the exchange of dollars in today's world.

Conclusion

Problems facing the tribes and the effects tribes have on local and state governments need further research to completely quantify their impact. Until the last 20 years or so, the history of U.S. government-to-government sovereignty laws has traditionally worked against the Native Americans' interests. Indian gaming regulation continues to change from state to state and compact to compact. Local and state governments will continue to reach their hand into the sovereign pockets of tribes in the way of revenue sharing and

taxes via tribal-state compact agreements. Finally, depending to which tribe a person may belong, that person may value keeping tradition and culture sacred by not building casinos. Or perhaps the tribe may simply support economic development with the knowledge that culture will be diminished, compromised to one degree or the other.

Ron "Maskninye" Goyer is a legislator for District #6, a member of the Citizen Potawatomi Nation, and a master's student in tribal gaming at San Diego State University. He can be reached by calling him at 761-617-1597 or via e-mail at rgoyer@potawatomi.org.

District #7 Rep. Thom Finks

Bozho Nikan,

Summer is in full swing here in Northern California. What hasn't dried up has burned up. This has been an especially bad year for fires. The air quality here in the Sierra Foothills has been in the unhealthy range for several weeks. These conditions are especially hard on the children but the elders get the worst of it.

Makes one wonder why we choose the places we do to live! Some areas have bushel baskets of rain, some the scorching heat of summer, and others tornado alley. Makes one wonder sometimes, doesn't it?

As for myself, I'm home recovering from a complete right hip replacement. My surgery was a complete success, and I should be back up and running (a little poetic license there) very soon. OK a few months. But, I am on the fast track to recovery.

The District #7 office location and required paperwork are being finalized. As soon as I'm able, we will proceed, and I'll be able to let everyone know the contact info. I'm receiving calls and an occasional e-mail from tribal members, and I love it. Please feel free to contact me and, if possible, leave me a name as well as a number to contact you.

What would be especially helpful would be an e-mail address. Each of the district representatives is attempting to collect this info so we can contact you regarding things going on in your district. I've mentioned before that all of the legislators have agreed to never sell or distribute this information for non-tribal use. We will protect your confidentiality. Again, this is completely voluntary.



Having been out of commission, so to speak, for the past two weeks, I simply don't have much to report. However, I must take a few moments regarding the CPN's loss of Rep. Jacqueline Taylor from Oregon and District #8.

I'd met Jackie a few times at various functions, and liked her immediately. When I learned she was running for District #8, I was very excited. Jackie was one of those unique individuals that you seem to like or dislike almost immediately. I'm not sure why that was. Perhaps it was her 'call-'em-as-I-see-'em' attitude. She was never afraid to let you know if she approved and, by the same token, when she disapproved. But you always knew where you stood. She was a straight-shooter and a wonderful soul.

At the last legislative meeting in June held in Shawnee, Jackie was unable to attend in person so Information Technology Director James Bishop and his crew got her online so she could be with us in session. Jackie looked tired but otherwise in good spirits.

At the lunch break, District #5 Rep. Gene Lambert and I went over to the lap-top Jackie was connected to and spent a few moments talking. I am so glad I had those few moments with her, not in a million years thinking those would be our last words.

We will all miss Jackie, her sparkling personality, straightforward attitude, and just-plain grace.

The legislature as well as the tribe will heal from this loss but we know she is with the Creator and asking him the same hard questions. This is how it works within the circle of life.

Megwetch

Rep. Thom Finks

District #7

Citizen Potawatomi Nation

District #9 Rep. Paul Wesselhöft

The Triumph of a Tribe

Bullets thumped arrows.

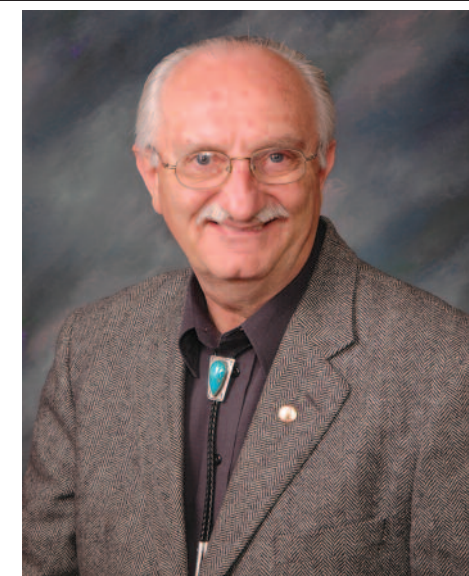
We lost.

Manifest Destiny proved a more lethal doctrine than aboriginal rights and inherent sovereignty. Gifts of alcohol and the forked tongue proved a more seductive taste than maze and peaceful pipes of tobacco. Parchments, inked of broken treaties, were bartered for pressured concessions, quick-fix assurances, and enforced acculturation. Lives and land were lost, lessons learned, dreams dashed, memories memorialized, all and more, remnants of a past, a place - ours. But they are a past, never to be forgotten, but a past and a place no longer suitable or salutary to dwell on and certainly not a past or place to wallow.

We won.

Because we breathe, build and rebuild, more than survived, and labor for a lustrous future, because we have reclaimed a vibrant culture and an old tongue out of desolation, because we have forged a practical sovereignty out of paternalistic dependence, and because we have built a great nation out of an inferior allotment - we won.

Officially, you called me to be a nation builder, yet you, too, are nation builders. We all must be nation builders, creating a people, a nationhood that is both sovereignly separate from, and peacefully part of, the host nation.



We must actually rebuild a nation from a catastrophic loss of natural resources unto a perpetual state of prosperity. We rebuild for a family and for our children's children. We rebuild upon the scattered aches and aspirations of an Indigenous nation and for the triumph of a tribe.

So: Stand straight. Be brave. Preach pride. We are Citizens of the Potawatomi Nation.

Rep. Paul Wesselhöft
Oklahoma, District # 9
Citizen Potawatomi Nation

District #10 Rep. David Barrett

Bozho,

How many of you know how Tinker Air Force Base, at Midwest City, Oklahoma, came by its name? All this time that I've lived in Oklahoma, I never knew how Tinker was named. I learned from an article in the Tinker Take-Off paper in July 2008, written by Danielle Gregory. She wrote about General Clarence Tinker. General Tinker was an Airman of Osage

Indian ancestry who lost his life during the Japanese attack on Midway Island in the Pacific, June 7, 1942.

During the Battle of Midway, General Tinker led a force of early-model B-24 bombers against fleeing Japanese naval forces. General Tinker and eight crewmen lost their lives when his plane plunged into the sea.

Originally from Pawhuska, Oklahoma,

General Tinker was the first American general to be killed in WWII. Soon after his death at Midway, the Oklahoma City Air Depot was named in his honor as the Tinker Air Field. Now, of course, it is known as Tinker Air Force Base.

It was a coincidence that the Cultural Heritage Center's Grant Brittan cited in his article "Tribal Heritage Project" about tribal member Craig Anderson's uncle's crashed WWII plane and a subsequent journey to the island of Espiritu Santo to find the plane. They hiked three days in the South Pacific jungle before reaching the crash site.

One thing I would like to challenge our younger members to do is to spend some time researching your ancestry. You should especially get quotes or sayings from your elders. To carry their heritage forward to your generation, it would be even better to sit down and record them telling you how it was for them.

I know that I've been researching and talking to different people and have found out many things on my heritage. How great it would have been to have more writings in their own words describing their personal experiences.



When my grandmother and I talked about the past, it was always about the life that she was living then, meaning the white man's traditions. During a special naming ceremony on April 27, I was among a small group of legislators who were named. I am trilled to have had the privilege of acquiring my name during the same naming as the late Rep. Jacqueline Taylor. Megwetch,
David Barrett *Mnedobe*
Legislator, District #10

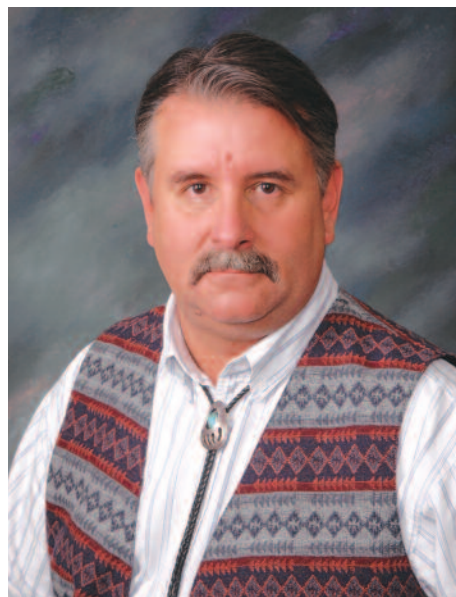
District #12 Rep. Paul Schmidlkofer

Bozho, Nikan!

First things first. After the reunion festival my regular job had me swept off to Rolla, Missouri for training for this next school year so I was unable to write an article last month.

I would like to thank all of you who came out to support me and vote for me again. I will do my best to continue the direction we are going. It was a close race; I suspected that it might be. Also, I would like to thank Chad Higbee for running a good race. By all accounts he ran a fair, clean race, something I personally appreciate. I think we are beginning to see we have many outstanding members who are starting to embrace the idea of serving our nation. I encourage all of the members to become more involved in the Nation. There are many opportunities to benefit and to serve each other.

As I mentioned before, the new school year is upon us. I would like to remind all of our members who are pursuing higher education that the Nation has a wonderful scholarship program. It is available to all our members regardless of income.



Application is relatively easy. Check with Chuck Clark in Tribal Rolls for information.

Even if you are too late for this semester, you should check into it for future semesters. This scholarship is supported by enterprise profits. Most of us agree that helping someone get an education is one of

the best ways we can help our members. We have all heard the old saying "Give a man a fish and he eats today; teach him how to fish and he eats for a lifetime." Well, if we can help our members achieve an education that supports a better lifestyle, then we have done the same thing.

There has been quite a bit of conversation on dance ground apparel. I know it is a little late now, but there was a lovely elderly lady at the festival who was selling ribbon shirts and shawls for a very affordable price. I picked up a couple of short sleeved ribbon shirts for, I think, \$25 each – an extremely low price by comparison to what I have paid in the past. And, she had them available in big boys' sizes, also. I also picked up a couple shawls for my daughter and granddaughter at similar low prices. I mention this just to say that there are bargains out there if you just look. She was selling things all weekend, so opportunity was there.

I want to encourage all of you who have not gotten any regalia to start looking now. Pow-wow season is in full bloom, so now is the time to start bargain-hunting. I think everyone agrees on needing to respect the dance circle. All of us are interested in our heritage. We have resources available at the tribal complex if you are looking to start your regalia. It's not a big expense if you just start looking now. By next year you could have enough regalia to feel comfortable.

I also want to remind you that the language material is available off the Web site. This is a wonderful way to start developing your knowledge of the tribe. I encourage all of you to check it out. Justin Neely has been developing some common phrases we can all use in everyday life.

I started taking his classes recently. The things I am learning are very useful, so it's not tough to pick up. For me though I have to use it regularly or I tend to lose it. My

wife is going to try to learn it, also, so we can use it around the house. Hopefully, we can teach our children and grandkids.

I remember my dad talking German when I was a boy, he spoke it with a couple of other Potawatomis. Interestingly enough, I still remember a few sayings. The point is that, if we can start learning our language, we might be able to pass this on to our family. My granddaughter took Potawatomi classes when she was in day-care at the tribe. We used to just marvel at all she knew. It was a bit of a reality check for me. She knew tons more than I did.

The Gathering of Potawatomi Nations was held at Wapole Island this year. I was not able to attend because of work requirements. I had been to the previous three. They are a wonderful opportunity to experience out culture. If you haven't been to one, I encourage you to try to attend at least once in your lifetime. You will be hard-pressed to see more Potawatomis in one place any place else.

About two years back, I was able to visit Wapole Island with Chairman Barrett and Vice Chairman Capps on a side-trip from the Gathering of Nations. It is a lovely little community on an island between the United States and Canada. There seems to be a totally different lifestyle there. It almost harkens back to about a century ago. I don't know when I will be able to go back. But I would like to spend a little more time there some day. Many of my fellow legislators were able to go there this year for the Gathering. I eagerly wait to hear their thoughts on it.

Well summer is in full bloom back here in Oklahoma, so we're dealing with the normal high humidity and high temperatures. I hope you are all able to enjoy the season. As always it has been a pleasure as well as an honor to serve this great Nation. Megwetch!

Paul Schmidlkofer
Rep., District #12

District #13 Rep. Bobbie Bowden

Bozho Nikan!

I would like to begin by sending my heart felt condolences to the family of Rep. Jacqueline Taylor. Mrs. Taylor will be missed by all. In the few times I was blessed to meet and spend time with her, I can only pray that one day I will have even part of the impact that she had on those around her.

As I look forward to our next legislative session in September I am beginning to put together a list of the things about our culture and tribe that I would like to learn about, and I hope to share those things with you in my future articles. If you have issues or questions you would like addressed or information on, please contact me at BBowden@Potawatomi.org.

One thing I was proud to learn during the family reunion festival was that Tribal Rolls that items that, at one point, were kept my great-grandfather Nicholas Trombla are now on display at the Cultural Heritage Center thanks, to my second-cousin Loretta Rard.

I would also like to congratulate my nephew Chase Anderson and give thanks to the Nation's scholarship program because, with the help of this along with a music scholarship, he will be able attend Oklahoma City University this fall. This, along with so many of the tribe's programs, is so important to our success and the future of our citizens. I encourage each of you to take advantage of the wonderful things being offered.

In closing, I would once again like to thank you all for allowing me to serve you, and I promise to continue to do my best to



serve you well.
Megwetch,
Bobbie Bowden
Rep., District #13

Vice Chairman Linda Capps

Bozho,

The Potawatomi Leadership Program (PLP) once again provided a slate of exceptional students. August 1 was the completion date for seven outstanding tribal members who attended the six-week program. This summer marked the eighth year for the prestigious internship that began in 2003 and has hosted a total enrollment of 55 students.

The students this year were Jenifer Allemand of Hollister, California, Lydia Hubble of Chambersburg, Pennsylvania, Morgan Blackburn, Trey Kierl, and Austin Ross of Oklahoma City, Travis Deatherage of Arlington, Texas, and Samuel Scott of Tulsa. The students spent six weeks of intensive study to gain knowledge of the over-all operations of the tribe including the governmental process, specifics of grant and contract programs, and tribal enterprises.

During the final week, I was honored to attend the closing luncheon ceremony as the students presented essays to Chairman John Barrett, program counselor Chism Sander; dorm sponsors Margaret Zientek and Julie Floyd, and invited guests. Each student's reflection on the six-week internship was interesting and enlightening. Their comments contained a variety of messages that the students wanted to convey to family and tribal members.

The students were unanimous in communicating that they learned valuable lessons during the program. One student said



that it is important to "give back to the tribe." "Come back and vote," was another comment.

Another talked about the "power of the circle" with regard to their first pow wow. "I would love to come back and work for the Nation," was one statement. One of the most notable comments about the Nation's staff members and tribal employees was, "Everyone here knows exactly why they are coming to work...to help the people and help the tribe."

Each student also discussed the different governmental programs and enterprises during their presentations. Of course, the human nature in us gives way to a "favorite" program or enterprise, and the students were quick to cite their prefer-

ences. All of the comments were excellent, but one especially touched my heart in reference to a feeling of unity as a tribal people. It was simply stated, "For us, by us."

The 2008 PLP students are great examples (as have been former PLP students) of

future leaders for the Citizen Potawatomi Nation. I applaud all PLP students who have attended the program.

As always, I appreciate serving as your Vice Chairman.

Megwetch,
Linda Capps

Chairman John Barrett

Bouzho, Nicon (Hello, my friends),

This month, August 2008, may turn out to be one of the most important in the history of the Citizen Potawatomi Nation. We are at a threshold. We have a new form of government. How it will work now will have lasting effects on our future. It is the first Citizen Potawatomi government to truly be asked to balance the needs of government for tribal land, located inside Oklahoma, and government for a people, located everywhere. We have a history of adapting our government to the needs of our tribe.

About 150 years ago in Kansas, our tribe, acting as a separate people from the other Potawatomi, decided to form a new "government" using the corporate form then in vogue for Indian Affairs by the United States: a "Business Committee." White man's history says we were separate because of religion and some measure of European blood. The truth is a really matter of geography.

We had governed ourselves separately from the Prairie Potawatomi for centuries before the forced union in Kansas after the relocation from Michigan and Indiana. The Prairie Potawatomi lived primarily in Illinois and also had Mascouten roots. We have intermarried families and share a common language.

The familiar names of our present families were the actors in the new government: Navarre, Beaubien, Bourassa, Young, Anderson, Burnett, Vieux, and others. Unfairly criticized later by historians of the militant Indian 1970s as "Treaty Chiefs," or pawns of the white man, they actually reacted to the onslaught of events that led to the Civil War.

We were in the path of "Manifest Destiny." We were being overrun by white squatters and thieves. These leaders, our forefathers, made the expedient agreements that became treaties that ultimately resulted in our reduced tribal territory and legal jurisdiction being surrounded by



what later became Oklahoma. Our government decline followed the decline of the land base. That condition lasted 125 years and shaped our thinking that government was only about the territory on which it sits.

Our tribe gradually chose over the last 25 years to go outside that land restriction and extend its jurisdiction in four ways: several forms of services (health aids, prescriptions, scholarships, burial costs, housing, etc.); the powers of the Tribal Court; the right to vote by absentee ballot; and informal government participation called "Regional Councils."

In August 2006, you voted to amend our Constitution and gave those areas outside Oklahoma actual territorial representation in our government. This is accomplished by video-teleconferencing the Legislature. We are the first American Indian Tribe to ever do so in American history, to my knowledge.

But what we did is not actually so new. It is really an old idea. It is actually a return to the old "village Chief's council" of the pre-1838 Potawatomi governments, but on a much, much larger scale and facilitated by communications technology. How our tribal government handles the new "tools" we were given by you, the citizens of our tribal Nation, this year may well determine

our future for the next 150 years.

Looking back in our history, I wonder if the significance of a particular event was apparent to the old tribal leadership in Kansas at the time they made their decisions. When I look back at my early years of personal experience as an elected tribal official 33 years ago, I see that we mainly reacted to near-term threats and a few opportunities. The BIA was treating us like errant children; we had a government that functioned infrequently, and some of our own folks were using the government to pursue personal ends.

We were broke. There was a general sense that we could fix things, but the exact solutions and the tools we would need were not clear. We wasted a lot of time fighting each other. All we were trying to do back then was get in front of events that were knocking us around. We were just trying to act instead of react.

The old-timers in Kansas were probably in the same boat. The important change had not come yet. The pivotal element we did not understand was not what we did but how and why we did it. Cicero's old maxim that "the effect is in the affect" had not become our reality. We were not a sovereign because we did not act like a sovereign.

With benefit of hindsight, I see five events or "eras" of the last 150 years as being of seminal importance. They shaped our present tribal identity. They are: (1) the loss of our traditional land-based governments through the seizure of our aboriginal tribal estate in Indiana and Michigan and the loss of the relocation treaty lands by the next three generations; (2) the ineffectual role of our government until the stimulating effect of the 1948 Indian Claims Commission payments on our identity and tribal government; (3) the Indian Self Determination and Education Assistance Act of 1975 and the concept of tribal sovereignty; (4) the development of independent tribal income; and (5) redefining "tribal governmental jurisdiction" and realizing the cultural needs of Citizen Potawatomi Nation tribal members and the obligations of government to temporarily assume traditional roles.

The Citizen Potawatomi were scattered by poverty and victimized by 41 broken treaties and the destructive U.S. government policies of the allotment period of 1871, 1882, and 1889. The final pre-Oklahoma homeland we bought as a reser-

vation was taken away, split up, and sold. We lost more than our land. Children were placed in boarding schools. The language and ceremony was discouraged and fell into disuse. Being an Indian meant discrimination at best, and could get you killed at worst. It meant poverty, ignorance, and disease. The very process of survival worked against our identity as Citizen Potawatomi.

Even though we had a Tribal Constitution under the 1936 Oklahoma Indian Welfare Act, it actually included only a few people in the local area in the government. We kept an allotment roll and a 1936 tribal roll current for the BIA to determine inheritances and disposition of allotted land. Basically that was it.

We almost moved the tribe to Mexico in 1898 because our future here was so bleak. We were losing our tribe as we were losing our land.

Then there was a turning point for the next generation. We were finally united as a tribe by a common prize. It was the possibility of getting paid for the injustices of our past under the 1948 Indian Claims Commission settlement payments. Our elected officials, and those of other tribes, had been pursuing claims against the government for treaty abuses for 200 hundred years by offering a share to Washington lawyers.

The federal government decided to end all claims in one fell swoop: an Act of Congress that settled all claims and ended the possibility of any new ones. Suddenly every Potawatomi had the common dream of "getting our Indian money." Being a Citizen Potawatomi now had personal value. For many it was the first time they thought of themselves as Indians. For many it was the first time they would officially admit it.

"Indian Money" was the fantasy of my youth and the stuff of evening dreams of my elders. The final amount received was laughable in light of what we had imagined. The best result was not the money. It was the requirement by Congress for our fading tribal government to function to get the money to the people. We were forced to govern to get the prize.

The next 30 years of Congressional stalling, legal delays, the gathering of tribal rolls, and the planning required before the distribution of the checks was viewed as a nuisance in the 1960s, but it held our government together past the threat of "termination" by loss of federal recognition by

the Eisenhower Administration.

The requirement that the tribal rolls be maintained and new members who were entitled to "Indian money" payments be enrolled was almost the sole motivation for the tribal government to exist through the late 1960s. Almost as an afterthought of Congress, the Johnson Administration made Indians tribes part of the "Great Society" and the "War on Poverty." The tribal government then had some small opportunities to directly provide services through the Indian Health Service and the Bureau of Indian Affairs into the early 1970s.

The Business Committee still met just a few times per year, but the tribal office was open every day. We had something happening but it was very minimal and poorly compensated.

That all changed with the passage of the Indian Self-Determination and Education Assistance Act signed by Richard Nixon on January 4, 1975. I say that things changed, but very slowly. The federal bureaucracy in Oklahoma prevented any of the mandates of the 1975 Act from taking effect in Oklahoma at all for five years. They continue to fight the mandates of the subsequent amendments of the 1975 Act for Self-Governance to this day.

But in 1975, the Business Committee knew that there was something coming. There was a sense of momentum. Congress was going to let us do something, but we didn't know what. Notice that I said: "let us do something", not that we were going to determine for ourselves to do something. In our minds, we were still "wards of the government." But the potential for the tribal government to be of more value to the people became more real.

The Chairman in 1973 believed that official meetings of the Business Committee required attendance by the BIA Agency Superintendent. He, like most tribal officials then, grew up in a time when the BIA had complete power over tribes and Indians. Sovereignty was an unimaginable concept.

For example, in 1974 the tribe decided to take the responsibility to keep custody of its own records of minutes and tribal resolutions. Before that, the BIA Shawnee Agency was the repository of all our tribal government records. In this day of 2008, that sounds unbelievable, I know.

That may be viewed as an early step toward asserting our tribal sovereignty, but

we didn't even know it. What were we thinking that day? The vote was 3 to 2 on the Resolution, I recall. I proposed the idea because I had seen penciled-in changes to documents after they were sent over to the Agency. They were open to anyone who wanted to read and handle them. I thought the Agency didn't take care of them properly. I didn't know sovereignty from sour apples.

Then, on an August night in 1983, F. Browning Pipestem and G. William Rice gave a presentation to the Business Committee on the concept of tribal sovereignty that was an epiphany.

With their eloquence, the light came on. Sovereignty was not something the government "gave" us permission to have on these few acres outside of Shawnee, Oklahoma. It was a state of mind. It was in our head, in the history of the families that united to make the Citizen Potawatomi Nation. It had always been there. We just had to do it.

Since that day each Constitutional Amendment was about intentionally acting as a sovereign government to the extent that we could get the federal government to approve it. But the big task was getting our own people to think of our tribe as a sovereign Nation, not a sort of "club" with "members." And to think of themselves as Citizen Potawatomi Indians, not "part Indian."

To start required two things: first, for the Nation to increasingly act for the common good by helping its people wherever they were; and second, to stabilize our government by extending the right to vote to those who live outside of the boundaries of the diminished reservation in Oklahoma. This represented recognizing the rights of citizenship for every enrolled member of the tribe, anywhere.

It happened partially with the Constitutional revision of 1985. That started a change in the perception of their tribe by our people that ultimately would result in the recent new Constitution creating elected Legislators for every tribal member in the United States. Now we have truly extended the full rights of citizenship to all our members.

You are not "part Indian" because you are no longer "part citizen." You do not have to live on tribal land to fully be in the Tribe. Like sovereignty, it is in you, in your blood. It was there all the time. You just have to do it.

In 1985, we thought tribal government

responsibility meant free services, and that took money which we did not have. Almost all of our available money belonged to another sovereign – the federal government. In 1983, we had a bingo game that we did not control and a counter at the Tribal Museum that sold cigarettes. A primary goal of the tribe became the development of an independent income.

We have accomplished this, and we continue to do so with the understanding of our citizens of the need for strategic reinvestment. But what to spend it on? The Business Committee needed feedback.

To find out what the Nation wanted, in 1985 we took the government physically to the people through the creation of eight annual meetings where larger concentrations of tribal population were located outside Oklahoma. They were called “Regional Councils”.

Until last year, they were a primary function of the tribe for more than 20 years.

After those 20 years, the most lasting direction we gathered from these meetings was that the service the people wanted most was not a handout from the Nation. It was the Citizen Potawatomi culture. It was the knowledge they needed to help them renew their identity as Citizen Potawatomi Indians. They wanted to know what to teach their children that they had missed from their parents and grandparents.

The tribal culture is the most valuable thing we all lost when we were scattered before the winds by the federal government and the hardships of the last 150 years. Those things that make us Citizen Potawatomi -the language, the ceremonies, our Indian names, clothing, dances, and songs- belong to all of us. They are our birthright.

Each of us owns them because each of us carries the blood of a people unique on the Earth. Our traditions have always said that Potawatomi are all those who share a common blood with our grandfathers or grandmothers. There is no such thing as “blood degree” in our traditions. That is an artificial definition of an Indian put out by the federal government to ultimately deny their treaty obligations in the future by set-

ting some arbitrary blood percentage. We are all “full blood citizens” with equal rights.

Just as the tribe was responsible for distributing those little “Indian Money” checks back in the 1970s and 1980s, the tribe is now responsible for distributing something of more lasting value – the cultural fabric of the tribal identity. In the old times, this was done by tribal elders within each family. Our elders were mostly denied access to this knowledge by the accidents of our history. It has become the role of tribal government to provide this to the people in addition to physical services until the elders of the tribe can assume their traditional roles as teachers of the culture. This may take a generation.

We hear from you the most urgent need for financial assistance is for elder health, education, and housing. We will continue to increase the level of services in these areas as our income allows. Certainly the Nation also has an obligation to help those who are in need, as any family helps its own. However, the parallel role you have assigned to the Nation through your input is to help our people regain and keep their personal identity as Citizen Potawatomi Indians. To accomplish this we will strive to provide more cultural opportunities and facilities in the new Legislative Districts than were made available at the Regional Councils. The first of those facilities is at Rossville, Kansas.

The challenging task before the new Legislature this August is how to balance the needs of the governmental and social service requirements of the Nation, with the cultural needs of the people while continuing the growth of income producing assets to finance them. The manner in which we accomplish this is as important as what we do.

Hopefully we will set precedents for the future that result in a stable and productive tribal government. We ask for your prayers and continuing participation with your votes and advice.

Megwetch,
John ‘Rocky’ Barrett *Keweoge*
Tribal Chairman

CITIZEN POTAWATOMI COMMUNITY DEVELOPMENT CORPORATION

The Citizen Potawatomi Youth IDA (Individual Development Account) Program is a new, 12-month program offered by Citizen Potawatomi Community Development Corporation (CPCDC). It began in June 2008 with a four-day summer camp. The camp was named “Money Smart *Shonya Mbwaka*.”

The Youth IDA Program is designed to help Citizen Potawatomi Youth develop financial management skills and knowledge, maintain a working budget, establish positive relationships with mainstream financial institutions, promote community service, and increase the students’ savings toward post-secondary education. Youth in the program have been making monthly savings deposits of from \$25 to \$75. CPCDC is matching participant’s savings deposits at a rate of two dollars from CPCDC for every dollar the student deposits in his account.

In addition to saving monthly, youth are participating in financial education classes. The classes are designed to ensure the participants develop a clear path to their career goals, including identification and acquisition of the tools and the education or training needed to achieve them, increasing their confidence and ability to handle finances and make decisions about their futures including their careers, financing options for post-secondary education and knowledge and skills relevant for leaving home for the first time.

Specifically, participants state their



At Shonya Mbwaka in June 2008, Youth IDA Program participants visit the CPN Cultural Heritage Center (at top) and study strategies for handling their finances better.

goals, quantify the costs, and list the resources needed to reach those goals. They develop and maintain a budget, understand and develop the ability to explain the risks, costs, and benefits of using credit.

“These youth are establishing positive relationships with financial institutions and gaining understanding of how the media affect the way they think about and use money and understand the link between personal choices and causes for financial disaster,” Kristi Coker, CPCDC executive director. “When they graduate from the program, they will have confidence and self-determination in handling all personal finances.”

CPN Events Schedule

September 3 & 4 - CPN Legislature Meets/at Tribal HQ & via video-teleconference. To view the video-teleconference, go to www.Potawatomi.org, select “Governemnt” then select “Legislature”

September 6 - 12:00 Noon to 5:00 p.m.- District #1 Office Open House/6730 Tower Drive, Platte Woods, Missouri 64151

(This new *HowNiKan* feature is designed to provide notice of CPN-related events across the U.S. If you are planning an event or know of one, please send the information about it to Michael Dodson, *HowNiKan*, 1601 S. Gordon Cooper Dr., Shawnee, OK 74801 or MDodson@Potawatomi.org.)

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Quality Housing for Quality People



* The CPN offers a quality-of-life upgrade at its CPN Elders Village in beautiful, friendly Rossville, Kansas. The spacious housing units offer two bedrooms and come equipped with ALL major appliances.

* All of this is available for a sliding scale rent that maxes out at \$250/month. YOU WILL PAY NO MORE THAT !!

* For a short time only, your seventh month is free with a one-year commitment.

* We are developing a shuttle service to transport our Potawatomi residents to locations in Rossville and nearby Topeka for medically necessary reasons.



* The CPN Elders Village is a short walk or a quick car trip from anything you need in Rossville. Topeka, the Kansas capitol, with all the shopping, entertainment, medical services, and other amenities you need is a very short 15-minute trip away.

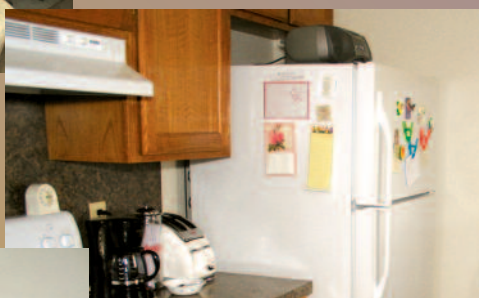
* Rossville is traditional Potawatomi land; reminders of our past are everywhere. The people of Rossville are very welcoming and accommodating.



* Groups of Potawatomis from in and around Rossville are using the community center for social activities and learning opportunities. Recently, there have been dress-making and powwow dance classes.



Your home can be like this - with a spacious living area and bedrooms along with a well-equipped kitchen and utility room!!



The Kansas capitol, Topeka, is a 15-minute drive away, with plenty of shopping and lots of recreational activities, from a top-notch zoo to the trails in Shanga Park to the Summer Nationals drag-racing event.

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